The Book of Laws

Book of Laws

Draft 09/09/25

Important

Work may be incomplete

What you read here will not necessarily be in the completed version. Some of the statements and clauses may be crude and still in need of further refinement.

Facts here are stated bluntly with no attempt at this stage to make them compatible with contemporary political norms.

Many of the terms and names given may be provisional and will change later on.

Thus, it needs to be strongly emphasised that this is still a proto-doctrine. It should not at this stage be taken as gospel as it's still in a crude unrefined form.

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Introduction

Public Domain

This book is offered to the public as part of the public domain, which means its content is freely available for anyone to utilize without the need for permission or the incurring of charges.

By making this book freely available, the primary objective is to share the message and teachings contained within its pages with as broad an audience as possible, aiming to spread wisdom and inspire positive change.

It is acknowledged that when individuals incorporate excerpts or ideas from this book into their own works, they contribute to the broader dissemination of the core message, which is what the original author intends.

Disclaimer

In this book, it is important to note that historical information given may sometimes contain instances of violent acts. These instances serve as examples from the past and are not presented with the intention of promoting unlawful violence in any way or engaging in any form of harmful or illegal behaviour. Rather, these historical examples are meant to provide context and understanding of past events. It is crucial for readers to approach the information in this book with an appreciation for its historical significance and to interpret it within that context.

Overview

This book is not just about the laws that exist but why they exist. The original idea came from the sixth chapter of another book. Thus, the system of laws described in this book has been referred to in other contexts as the "Sixth Chapter". "Sixth Chapter" merely means the Book of Laws.

In a world where trust in institutions is waning and financial fraud runs rampant, this book emerges as a bold and urgent call to action. This proto-doctrine, rooted in the experiences of its author, critiques the inadequacies of current legal systems—particularly in the UK—where serious crime very often goes unpunished. At its core, this book champions a Fundamental Law against Grand Larceny, emphasizing that unchecked crime erodes the very fabric of civil society.

Fraud and corruption are significant global problems today with devastating consequences. So a new legal doctrine that tackles these issues head-on is highly relevant.

In my years investigating financial fraud, I witnessed firsthand the devastating effects of this type of crime. My experience highlighted a systemic failure within the UK legal system to effectively combat it. The lack of accountability for the perpetrators of financial crime undermines the very foundation of a lawful society.

It became clear to me that without a guiding force rooted in divine principles, chaos and lawlessness would inevitably prevail. This realization was a turning point in my life, leading me to embrace the concept of a Fundamental Law, one that stood against the crime of Grand Larceny and which was upheld by the principles of Guardianship and Divine Sacrifice.

My mission became clear: to protect the sanctity of law and order, guided by principles higher than

our own human desires. I became determined to create a system where crimes of deceit and theft are met with serious consequences. I aimed to inspire a moral revolution, reform legal systems, as well as provide practical tools for victims of fraud.

Central to the Book of Laws is the Fundamental Law, which is described in detail. And the systems and mechanisms for ensuring it's upheld. The Book also describes the various rights and duties granted to followers of the Adrunati religion and members of other faiths who decide to use the Book of Laws.

The Fundamental Law is so important it needs a book all on its own.

The Fundamental Law, which serves as the guiding principle and foundation of a society, is not to be monopolized by the state. Rather, it is considered a sacred possession, embodying divine wisdom and moral imperatives that transcend earthly powers. This sacred law is meant to be upheld and cherished by each and every follower of the Book of Laws, symbolizing a shared commitment to righteousness and order.

This book delves deep into the Adrunati legal system, introducing intriguing concepts and institutions. It emphasizes the importance of a strong rule of law for a functioning society.

It is essential to clarify that the provisions of the Adrunati Legal System, as described in this book, are intended to serve as a historical blueprint rather than a prescriptive model to be implemented verbatim. The names and institutions referenced are illustrative, meant to provoke thought and discussion rather than to dictate exact practices.

Points of Contention

Some readers may find the proposals within these pages radical, even controversial. The author's vision of order—with its emphasis on collective responsibility and stringent penalties—challenges contemporary notions of individual rights and rehabilitation. Yet these provocative ideas serve a vital purpose: they force us to confront uncomfortable questions about the effectiveness of our current legal frameworks and the true cost of financial crime on society.

The author's perspective, shaped by witnessing the devastating impact of unchecked financial fraud, offers a stark alternative to the status quo. While readers need not agree with every proposal, the book's fundamental premise—that society must find new ways to protect itself from sophisticated forms of theft—remains worthy of serious consideration.

The book's approach to law and order isn't meant to be accepted without scrutiny. Rather, it aims to spark a crucial dialogue about how we might bridge the growing gap between legal theory and practical enforcement. When white-collar criminals can devastate many lives and face no consequences, we must ask ourselves: Has our legal system lost its way?

This text isn't just a critique; it's an invitation to imagine different possibilities for law and order in the modern age. By examining these challenging ideas, we can begin to craft more effective responses to contemporary forms of crime, even if our solutions ultimately differ from those proposed within these pages.

Critics may argue that the book's measures are too severe, that they risk creating a surveillance state or compromising civil liberties. This raises important questions about the balance between

individual rights and the collective good, and the potential for a society to become overly focused on security and the enforcement of order.

For example, the introduction of extreme measures like Blood Pacts, Divine Sacrifices, and the Guardianship raises significant ethical and philosophical questions. These ideas may seem extreme and even disturbing to modern sensibilities. While potentially beneficial as a powerful deterrent against those who would undermine the rule of law, they raise concerns about potential abuse and the need for careful safeguards.

The severity of some punishments described by historical accounts may also seem disproportionate, raising important ethical questions about the proportionality of punishment. These are valid concerns that deserve thorough examination. But perhaps the more pressing question is whether our current system's leniency toward financial crime has already compromised our collective freedom by enabling systematic exploitation.

The severity of punishments, particularly for crimes like Grand Larceny, is a complex issue with deeply rooted historical and societal contexts. The justifications presented—deterrence, retribution, and incapacitation—are all intertwined and often debated. The argument for harsh penalties rests on the belief that the fear of severe consequences will prevent future crimes.

For example, Public Executions, while controversial, are presented as a means of ensuring transparency and accountability in the Justice system. The argument is that public scrutiny can help prevent wrongful convictions and ensure the punishment is justly applied. However, the potential for public spectacle and the emotional impact on witnesses are significant counterarguments. The ethical implications of public displays of violence is also a valid consideration.

Checks and Balances

Apart from the moral questions regarding various forms of punishment, other readers may accuse me of promoting unlawful actions that would undermine the rule of law. For example, the concept of Jatrana, while intended to ensure law and order, could arguably be abused, leading to vigilantism and the breakdown of law and order.

I need to emphasize strongly that this is not my intention. My goal is to create a more law-governed world, and ideas like Jatrana, Behera and Divine Sacrifice, are designed to strengthen the rule of law, not undermine it.

In addition, the role of faith institutions in overseeing legal enforcement could concern some that it would create a Theocracy. The concentration of power within the hands of religious authorities, coupled with the potential for abuse of these powers, raises concerns about the potential for tyranny and the suppression of dissent.

However, it should be pointed out there are checks and balances. The Adrunati legal system emphasizes accountability at all levels. From individuals to authorities, there are mechanisms in place to ensure those who violate the law or fail to uphold their duties are held accountable.

The acknowledgment of the potential for Miscarriages of Justice and the severe consequences for those wrongfully convicted is a crucial aspect of any effective legal system.

The Endless Process of Improvement

I must again emphasize that the work presented in this book will most likely be incomplete and may contain crude statements that require further refinement. Thus, it should be considered a proto-doctrine. Facts are stated bluntly without consideration for current political norms, and many terms and names are provisional and may be subject to change. Therefore it should not be regarded as definitive or authoritative at this stage due to its unrefined nature.

Perfecting a book involves a never-ending process of refinement. It starts with the initial draft, where authors lay down their ideas and concepts. The process of refinement may involve multiple rounds of revisions and adjustments to ensure that every aspect of the book is optimized for clarity and understandability. Subsequent revisions involve fine-tuning the narrative, sharpening the dialogue, and strengthening the plot to engage readers more effectively. Editing plays a crucial role in eliminating errors, improving clarity, and enhancing the overall readability of the book. Authors often seek feedback from beta readers, editors, and peers to gain valuable insights and perspectives for further improvement.

I Welcome Feedback

I truly appreciate feedback from others, as it provides me with valuable insights and perspectives. I believe any form of feedback, whether positive or negative, can be beneficial for personal growth and development. Therefore, I am open to receiving constructive criticism, as I view it as an opportunity to learn and improve.

Relation to Other Religious Works

The doctrines and ideas articulated within the pages of this book should offer invaluable insights that are accessible and applicable to individuals of any faith background. As a resource meant to complement existing religious scriptures like the Bible, this book does not seek to replace or discredit such revered texts, but rather to enhance and enrich one's understanding and spiritual journey alongside them.

In a rapidly evolving world confronted with complex ethical dilemmas and existential questions, the insights provided by religious texts such as the Bible continue to hold relevance and offer timeless wisdom that can illuminate contemporary issues.

The stories and parables depicted in the Bible not only serve as a moral compass but also prompt reflection on profound questions surrounding the essence and purpose of life. In addition, the historical accounts and legal precedents found within the Bible can offer valuable insights into the evolution of human societies and the development of moral and legal frameworks.

While the Bible's narratives can provide valuable historical context and precedent for legal deliberations, it is essential to approach them as a collection of diverse literary works authored by distinct individuals across different time periods, rather than as a singular, infallible legal code.

Given the multifaceted and nuanced nature of the Bible as a literary and religious text, it is imperative to engage with its contents critically and contextually, recognizing the rich tapestry of voices, perspectives, and genres that collectively contribute to its profound impact and enduring relevance in shaping moral, ethical, and spiritual discourses across diverse cultures and societies.

A Defence of Religion

Religion often provides a framework for defining moral and ethical behaviour, emphasizing the importance of fairness and justice in various aspects of life. One of the core tenets of many religious teachings is the notion of Divine Judgement.

Divine Judgment refers to a God or Gods judging the actions of individuals or even groups of people, often resulting in reward or punishment. For example, a key idea in Christianity is that you will be judged by God after you die and will go to Heaven or Hell based on your good or evil deeds during your Earthly life.

This concept encourages individuals to act with integrity and compassion toward others.

For example, in the realm of commerce, religious teachings often emphasize the importance of honesty and integrity. Business owners may be urged not to take advantage of their customers through deceptive practices or excessive pricing.

This principle may also assert that employers hold a responsibility towards their workers. They are admonished not to exploit or underpay their employees, recognizing that fair compensation is essential for the dignity and well-being of individuals who contribute their labour.

Similarly, landlords may be called upon to uphold ethical standards in their dealings with tenants. The idea that a landlord should not "rip off" their tenants is rooted in the belief that every individual deserves to be treated fairly and justly, regardless of their socio-economic status. This perspective encourages landlords to provide safe, habitable living conditions and to charge reasonable rents, fostering a sense of community and trust.

Moreover, religion may highlight the duty of individuals to care for those in their custody or care, whether they be children, the elderly, or otherwise vulnerable. Exploiting or abusing those who depend on ones protection is viewed not only as a societal failing but also as a moral transgression that could lead to severe consequences during your Divine Judgement. This aspect of religious teaching emphasizes compassion, accountability, and the importance of safeguarding the well-being of others.

In conclusion, the possibility of Divine Judgement serves as a powerful motivator for ethical behaviour in various walks of life. By adhering to these principles, individuals can contribute to a more just and equitable society, grounded in respect for one another and a commitment to doing what is right.

Author

I'll tell my own story.

It started when I investigated a scam trading platform after many people, including myself, were scammed out of thousands of pounds.

The trading platform was called SolidCFD.

The investigation went on for many years. My findings produced overwhelming evidence of fraud.

Many other people had made complaints about SolidCFD on forums such as sitejabber. I interviewed some of them. The most common complaints were that people couldn't withdraw their funds or that they had even had money taken from their bank accounts without authorisation. One person apparently had £180,000 stolen directly from her bank account according to her accountant.

I visited many locations involved with SolidCFD. I gathered much information from people who had dealt with them, and I used accounts and company information to identify those behind the scam and where they were located.

I found out, from interviewing other victims, that no actual trading takes place with SolidCFD. Your 'balance' isn't real, and the money you deposit is moved somewhere else.

I wrote a report and documented my findings in great detail. I had names, phone numbers, testimonies, addresses, registration records, even pictures of the main suspects and their exact locations.

But the authorities weren't interested. They did nothing, I mean absolutely nothing, no matter how much evidence I presented to them. It didn't matter how much money was stolen, they still did nothing. I was even told lies.

I set up my own Fraud Investigation company.

I set up the company because I was just seeing more and more horror stories every day about people being scammed out of their hard-earned cash and it was heartbreaking.

Crime paid in the UK. It was a lawless country. Those who worked hard to make an honest living were wasting their time. They could have been making a killing as a scammer as there was virtually no risk of being caught.

According to the Office for National Statistics 2021 survey of crime, just one in 1,000 frauds were solved by police.

You would just see more and more horror stories every day about people being scammed out of their hard-earned money and it was heartbreaking. Fraudsters were doing very well while victims were being turned away by the authorities who just didn't give a damn. Ordinary people were just fodder as far as they were concerned.

I would try to warn as many people as possible that companies and individuals were not safe conducting business in the United Kingdom, and that people should get their money out of any UK bank immediately, before it was too late. People weren't safe, even if they thought they'd never give anyone their bank details. In fact, keeping money in any UK institution was practically like leaving it in the street for someone to just take.

People were losing all the savings they had worked hard for throughout their lives, often £100,000s. But what was even more shocking than the crimes was the ineptitude of the authorities. Criminals knew they could get away with crime because the police did nothing.

I saw good lives destroyed while the perpetrators went unpunished.

This was unacceptable and could not go on. It's not enough to just tell someone who has already lost

£100,000s, often all the money they had, how to 'protect themselves'. People don't need advice on how to keep the door locked after the horse has already bolted. They need their horse back. But the police tell people there's nothing they can do. It just wasn't good enough. A government has a duty to protect savers and investors and to make sure their money is safe.

"Don't tell people about how to keep the door locked after the horse has already bolted."

The authorities were completely lazy and inept.

This was in turn a result of people's failure to make enough fuss. The authorities were inept because people didn't demand higher standards of them.

By the late 2010s, scams cost UK citizens almost £10 billion a year. Fraud was now the most common type of crime, accounting for 3.6 million cases per year.

One of the most common types of scams I dealt with were investment scams. The scammers would contact people, claiming they wanted to help them make money trading on financial markets. They would often contact people out of the blue. This is known as Cold Calling. One tactic used was to offer people a “once-in-a-lifetime” investment opportunity, and require them to make a decision now, leaving them with little time to think about it.

Fraudsters would often have an authentic-looking website, and may even have an educational or analysis department, to seem legitimate. They would even impersonate real financial firms, a tactic known as "cloning".

They would spam false positive reviews on online rating sites.

When I reported the case to Action Fraud in April 2017, rather than look at my Investigation Report, I had to fill in a 'reporting form' that only asked for a few details, such as the name of the organisation in question as well as the bank details of any transaction. And the questions asked on their website did not even allow me to give the full details of the accounts involved. Bank account details for example, can be several lines long, so a one-line answer can be insufficient. I was not given the opportunity to send them my own Investigation Report, which had most of the evidence.

About a month later, I received a letter from Action Fraud maintaining the National Fraud Intelligence Bureau could not identify "sufficient leads" that would result in a successful criminal investigation.

I did later contact Action Fraud with my Investigation Report, but they did not pass it on to the National Fraud Intelligence Bureau. I had made things easy for them as my report clearly proved the guilt of the accused. However, it was clear that no-one even looked at it.

After I sent them screenshots of some bank transaction details, they said the accounts were in Cyprus and that it was therefore 'outside of the jurisdiction' of the British police. They suggested I contact the Cyprus police instead.

I contacted the Cyprus Cybercrime department, but they just respond that I must refer the case to my local authorities, and that they must then request assistance from the Cypriot authorities. They told me that this is the procedure under the law.

I did some research about what should happen when the offender is in another country.

"If you and the suspect are/were in different countries when the crime occurs then you will need to make a report to the police in your own country - not the country where you think the crime occurred. This is because there are official procedures that must be followed when investigating international crime, and the request must come from a recognised law enforcement authority."

The Cyprus police were right that I should contact the British police first, who should then pass the case on to them (the Cyprus police). They asked me to send my report to the British police because they reasonably assumed they would then contact them, either directly or through Europol. Because they are the police, they would have more clout in obliging the authorities in Cyprus to cooperate with the investigation. What I was told is a lie.

Later that year, I was put into contact with a police adviser from a victims unit.

I told him about my case, but he responds that there must be a 'reciprocal agreement' between police forces in different countries for them to be able to work together.

I point out to him what I found out about what should happen when the offender is in another country. He then gives me a very insulting response, basically claiming that there must be an investigation for there to be an investigation.

Anyway, I had several UK-based names and locations that were connected with the fraud, and I had dozens of leads.

If Action Fraud had told me they couldn't investigate the case because they had too much to do, that would have been one thing. But they told me they couldn't investigate it because it was outside of their jurisdiction, when there were in fact legal procedures for investigating international cases like these. Because both Britain and Cyprus were still members of the EU at the time, agencies already existed through which police forces could interact.

The authorities would make excuses. They would try to pass the blame onto another country and claim, for example, that Cyprus is corrupt and tolerates this type of crime. They may also claim they don't have the 'resources'. But there were 120,000 police officers in Britain at the time. All you would need is a dedicated team of 50-100 people to effectively deal with the type of crime in question.

Authorities may describe those committing these crimes as "evil", passing moral blame onto them, when in fact it is they who are to blame for not enforcing the law as crime will inevitably take place if they don't.

Is a cat "evil" for being a predator? No, it just does what a cat does.

A bad chicken keeper always blames the fox. In this case, the victims are the chickens, the perpetrator is the fox, and the authorities who won't enforce the law are the keepers.

Anyway, I had found out that a British resident appeared to be connected with SolidCFD. This should have obliged Action Fraud to cooperate, since they now had a UK suspect. And so I contacted them again, but they did not respond.

On 18th June 2018, I contacted the Metropolitan Police, explaining to them that the suspect was in London and that Action Fraud had not been responding to me for weeks. They responded that I would have to persevere with Action Fraud.

I called Action Fraud again the following day, on 19th of June. I told them about the UK suspect. But they told me that because I had signed an agreement with the organisation in question, they could not file a report. This was obviously silly. I made it clear that I was not trying to recover my own investment, and so it wasn't a simple debt claim. I was reporting a crime. It was not a civil case. They told me I needed to speak to a solicitor. It was clear they were just trying to fob me off again.

A day later, I contacted them again about the case, and a different member of staff answered my call. He did not try to claim that I needed to first speak to a solicitor, and claimed he was making a report based on what I told him about the case. He even gave me some address details for the National Fraud Intelligence Bureau, so that I could send them more information about the case by post.

A month later, Action Fraud got back to me, stating that the case was still “under review”.

In October, I contacted a local Conservative Party representative to tell them that Action Fraud had told me to contact my local police force about the case, so that it could be passed on the authorities in Cyprus. A police officer then came to my house to get an overview of the case. He was very helpful and took some details, and said he would pass them on to the National Crime Agency. He did in honesty warn me that it was unlikely they would investigate the case as they would have other priorities. He got back to me in January 2019, and told me that if no one else has contacted me (ie. the authorities in Cyprus) it almost certainly meant the case wouldn't be investigated by anyone and would perhaps just be used for intelligence purposes.

Then, early in 2019, I was able to locate the UK suspect at an address in West London,

I went there, and the staff told me he was a regular customer and that they knew him. They seemed to think he wasn't the sort of person who would be engaged in fraud.

It seemed possible that he had been involved with people he didn't know were fraudsters. However, his Companies House appointments suggested he may have known these people.

By August 2019, I had written to the suspect three times, and he hadn't responded. I had also written to the National Fraud Intelligence Bureau again, telling them I had located the suspect, but that it was unsafe for me to approach him myself. But they did not respond. And so I contacted my local Conservative Party representative again. After a considerable dialogue, I was just told I should contact Action Fraud again, even though I had made it clear many times they don't do anything.

In January 2020, I managed to obtain the actual location in Georgia of the scammers behind SolidCFD. I got the address from a reliable source who claimed he worked there.

I reported my findings to Action Fraud again, but still got a lazy response, eight months later in September 2020! They still claimed the case was outside of their jurisdiction, even though I had now identified several suspects that were in the UK.

The SolidCFD scammers were eventually caught.

In 2020, I also wrote to the FBI about my findings as they had asked for any information about Binary Options scams. With the information I had supplied them, they then notified German authorities, who were also investigating the fraud in question.

In 2021, German prosecutors ordered several suspects to be extradited from various countries, including Georgia.

In April 2023, five of the key suspects involved with SolidCFD were sentenced to between two and six years in prison in Germany. It's believed they had defrauded a total 77 million euros from victims from around the world from 2015 to 2021.

This shows that with persistence, one may achieve results in an investigation.

That's the key thing here. As long there's the willpower and the persistence.

Crime Statistics in Britain

Rampant crime was destroying lives.

Fraud, mostly online, was at an all-time high resulting in financial losses of a total of £193bn in 2017.

The UK Office of National Statistics estimated that there were 3.2 million fraud offences in the year ending March 2018, of which around 1.7 million were believed to be cyber-related offences. The incidence of fraud had massively increased in recent years. Police recorded 105,181 fraud offences in the year ending March 2007, compared with 261,943 instances recorded by Action Fraud in the year ending March 2017, a 149% increase over ten years. As only 13% of incidents of fraud were reported to either the police or to Action Fraud, the true scale of the problem would have been much greater than this.

There was a massive increase in the number of criminal gangs operating in the country. The National Crime Agency's figures showed that by the late 2010s, there were in total, 4,629 criminal gangs and syndicates operating in Britain, with a total of 33,598 members. This means there were more gang members in Britain in the late 2010s than comprised the three big Italian mafias.

Pensioners in particular were being targetted by scammers. Since 2014, fraudsters targetted 3,000 pensioners, stealing a total of £46m. Experts feared this could be just the tip of the iceberg.

Individual Stories

Many of the stories of victims are heartbreaking. The devastating financial and emotional impact of these crimes on individuals and families cannot be overstated. The current system offers little support or recourse.

You don't know you're going to get caught out until you do get caught out.

Victims can lose their life savings and are left facing retirement with little or no income. People are are beset by despair, shame and helplessness, not to mention the inability to find the people who defrauded them.

Some names have been changed here to protect identities.

Consider the case of care support worker Esme Watts, 48, and her husband Toby, who lost £65,500 and went bankrupt due to a scam. They were talked into transferring both their pension pots into a bogus investment scheme. They were promised good returns and that their money would be invested into shares. Esme said: “We were told our pension pots would be safe and would keep growing in the background. We were struggling financially and I thought this could be our way out. Now we’re going to struggle for the rest of our lives, I’m devastated.”

Consider also Riley Gill, a former self-employed IT professional, who said he invested nearly £60,000 of his pension in a Binary Options trading platform called Tradorax, which had initially contacted him in February 2016. He said he believed his pension income might be improved by accepting the investment opportunity they offered him. Mr Gill said he was assigned a “broker” to trade on his behalf. The broker made a series of "investments" over several months. In December, he said he tried to withdraw his money. His request was denied and his 'account' was blocked.

Because Mr Gill had paid for some of the investments using credit cards, he raised a chargeback dispute with his banks, but they have so far been unable to recover his money. He also reported the matter to Action Fraud and to the Financial Ombudsman service. The latter told Mr Gill it was looking into his case. “If this situation occurred in the front office of an investment bank the perpetrators would be apprehended,” Mr Gill claimed. “Why is the regulator doing nothing? Why are the banks doing nothing?” The Independent received no replies to the emails or calls they made to Tradorax and Binary Uno.

In July 2021, a man, who we was given the name 'Joseph' to protect his identity, was the victim of a horrific cryptocurrency scam that left him and his family destroyed.

Joseph had successfully operated his own business for many years and had accumulated a substantial amount in savings for retirement. His intention was to use this money to purchase a mortgage-free bungalow where he and his wife could enjoy their golden years.

In an effort to enhance those savings, he ventured into online investing, specifically in cryptocurrency trading, which ultimately left him vulnerable to fraudsters and wiped out his life savings.

"My wife and I are very upset," he said. "We have lost our lifestyle and our plans."

Joseph, a pseudonym for the man in his 70s, feels exposed and devastated by the ordeal.

"I wanted to do this online trading as everyone was saying how good it was, to give us a better lifestyle," he explained.

Believing he was making gains, he fell into a pattern of investing more to withdraw funds. The scammers claimed they required 10% from him to facilitate his withdrawals. During a phone call, he collapsed from illness, and the scammers remained on the line as paramedics arrived.

While he was unwell, he received persistent text messages requesting additional funds. Confused, he consented to send more money, ultimately losing over £250,000 of his life savings.

"I thought I was good with my money. It was really when I came out of hospital that the shock of what I'd done hit me," Joseph reflected.

"The money was for our retirement and any future healthcare we needed. I have no means to recoup the money I've lost as I'm retired."

According to Citizens Advice UK, 36 million adults had fallen victim to scammers in 2021, with 12% targeted by individuals promoting fake investment or get-rich-quick schemes.

"Scams come in many guises, whether it be a get-rich-quick scheme or the promise of romance. It's easy to think it'll never happen to you, but the reality is anyone can be targeted and anyone can be tricked," stated the director of policy at the charity.

For example, £101 million in total was lost to bank transfer scams in the first six months of 2017, and only a quarter of those funds were recovered and returned to the victims. A total of 253 victims reported to Action Fraud that they had lost a total of more than £23m to pension scammers in 2017. This equates to an average loss of £91,000 per victim.

Fraudsters in particular targetted pensioners, many of whom were tempted to give trading a try because of changes to regulation introduced in April 2015, which allowed for easier access to pensions funds. Under the new rules, pensioners were able to take out their entire pension as a lump sum. Suddenly having access to this much money, and with the low returns offered by other investment options, scam investments could seem lucrative.

Some victims of investment scams lost more than £1 million in savings, according to Project Bloom group, which was set up to tackle pension and investment scams.

Earlier, in 2011, DH, a Telegraph reader, lost £400,000 to an investment scam. He was conned by a company that appeared to be genuine as it had an FSA authorisation number and an HSBC bank account, albeit offshore. He had little hope of recovering a penny.

Over the next few years, at the time this is being written, things have just kept getting worse.

In July 2023, a business had £1.6m stolen from its account in 20 minutes.

The case was reported on Money Box, BBC Radio 4 on 22 October 2023.

The company, Kent Brushes, dates from 1777 and has supplied hairbrushes to the Royal Family for nine generations.

An employee at the company was tricked into giving scammers access to the company's bank account. They had told him the company's money was at risk. They then proceeded to steal a total of £1.6m, via dozens of transactions, in less than 20 minutes.

When CEO Isaac Dawson first found out the money was gone, he thought it must have been a mistake. "My stomach dropped. My initial thought was, “This must be a mistake. Surely the bank will be on hand to help us recover the money," Mr Dawson told BBC Radio 4's Money Box.

But Mr Dawson said the case was then handled "appallingly" by both the bank and the authorities.

He contacted Hertfordshire Police, who told him he needed to report the crime to Action Fraud.

As of October 2023, three and a half months after the money was stolen, the money has not been recovered. There has also been no investigation, let alone any arrests.

"It's been handled appallingly. The response from the bank - they don't care. The response from Action Fraud... well there hasn't been one," said Mr Dawson.

"It's not right, this is a serious crime."

"And if that's how we're treated, losing £1.6m, the many other victims in vulnerable positions I can only imagine how they must feel as well."

"This setback necessitated a revaluation of our near-term strategies, resulting in a slower rollout of new products to maintain a stable cash flow," he said.

'Case closed'

Just one month after the money was stolen, Action Fraud sent him a letter, which Mr Dawson described as stating "Case Closed".

After the investigation by Money Box, Action Fraud claimed it had recorded the details of the crime incorrectly, and said it put measures in place to ensure it doesn't happen again.

There was an even more disturbing news story in 2022 in which a man had £6.5m in Lottery winnings stolen.

The man claimed a shopkeeper switched his £6.5million jackpot-winning ticket for one under the counter and paid out only a small amount of money.

This took place at what I believe was a betting shop in London in 2019, when the man tried to cash in his winning ticket at the shop. He claims that when the shopkeeper put the ticket through the lottery machine it made a noise to indicate he had won something, but the shopkeeper refused to return the ticket.

They then gave him a new ticket, worth something like £11. The man knows it wasn't his because he folded his twice and put it in his wallet and the new one was flat.

The man then contacted the Lottery operator in question. They traced the ticket through his bank statement and found it was worth £6.5 million. They found an electronic footprint that proved the ticket was his. But hours later, the lottery firm's fraud team contacted him to say they would not pay out, because the prize had already been claimed.

The shopkeeper stole his children's' futures. That money was going to be for them.

When the man reported the case to the police in 2019, they told him it was a civil matter. In 2021, following further contact from the victim, they claimed there was no evidence that any fraud had been committed, and the case was closed.

The story greatly disturbed me. It showed nobody could be trusted in Britain anymore as crime

paid.

Twenty years previously, such a crime would have been properly investigated and the victim would get their money back. Not anymore.

It would have been easy to determine if a crime had taken place. But nothing was done. Yet, I didn't want to think that someone could steal that amount of money and get away with it.

If criminals can operate with impunity, it emboldens them and undermines public trust in the Justice system.

Horrific Impact of Crime

This section delves into the profound and devastating consequences of unchecked crime, particularly financial fraud. It describes the emotional and psychological toll it takes on victims, extending far beyond just the financial losses.

The human cost of fraud is very great. It's not just about numbers; it's about shattered lives, lost trust, and the erosion of mental and emotional well-being. It needs to be emphasised that the consequences for victims of these crimes can be devastating and long-lasting, in many cases the rest of your life can be ruined.

“Fraud”, more properly referred to as Grand Larceny, can destroy people as they may lose everything they have ever worked for.

The loss is not just financial. The effects on a person's mental, and often even physical health, can be beyond horrific. Your trust and confidence in other people is destroyed.

"I saw the horrors, lived it." UK crime

The rest of your life could be beset by anger, rage, frustration, shame and despair. Especially in this case as you know the perpetrators will almost certainly get away with it and will be living the good life enjoying your hard-earned money.

A person can slip into alcohol or drug abuse. Suicide and attempted suicide. Self-harming. You could lose your job. You can lose friends. Families can fall apart. It's all just too disturbing to think about.

Basically your life is destroyed. You may as well have been murdered. If you take someone's money, you take their lives.

"If you take someone's money, you take their lives."

The Crime of the Century

The crime of the century was allowing crimes like these to go unpunished.

But these crimes don't just destroy lives. They send the message that you can steal a large amount of money and get away with it.

“If you can get away with crime, then of course you're probably going to do it and who can blame you?”

Police no longer enforced the law.

Action Fraud was the UK's national reporting centre for fraud and cybercrime.

It was basically a remote call centre run by Concentrix, a provider of call services, working under contract to the City of London Police. Its office was in Faulds Park, Gourock, Inverclyde, far away from the City of London. Local police forces will tell victims of fraud and cybercrime to report it to Action Fraud.

Action Fraud supposedly worked alongside the National Fraud Intelligence Bureau (NFIB).

The NFIB supposedly “assessed and analysed reports to identify patterns, referring viable lines of inquiry to the relevant police force or regional organised crime units (ROCU)”. Victims of fraud who went to their local police station were usually told to report the crime to Action Fraud, unless there was a local suspect. Action Fraud was established in 2009, supposedly to gather information on new scams and take reports, instead of local police forces, who can be said to lack the resources or expertise to solve online scams. Reports made to Action Fraud may be passed on to the National Fraud Intelligence Bureau, which supposedly analyses the information. If there are enough “viable lines of enquiry”, the case may be passed onto a to police force.

Action Fraud said it passed cases on to the police only if it believed the crime was perpetrated by a "network" – a criminal gang that has stolen very large sums from a lot of people. But in order for this to happen, many people have to be scammed, realise this, and then report it.

Action Fraud assessed cases using an algorithm and fewer than one in a hundred cases were passed on to the police. This only encourages would-be criminals. What disincentive do they have if there is little risk they will be caught? For criminals, it's a numbers game. If they make a 1000 calls, they only need to succeed in scamming one person and it's payday!

In 2018, it was found that tens of thousands of victims of online fraud were having their cases dismissed by a computer algorithm, and that police officers would not guarantee that a human being would investigate crimes involving losses of less than £100,000.

So many scammers remain uninvestigated and unpunished as a result. They perpetrate these offences without facing any consequences.

Note: Figures obtained by The Times suggested that more than half of cases reported to Action Fraud were deemed not worthy of further investigation by an “automated scoring matrix”. The algorithm assessed factors such as whether the bank details of the scammers had been provided. Only crimes involving a value of £100,000 or more were automatically passed on to human investigators, who then decided on whether the case should be passed on to local police.

An undercover investigation by The Times in August 2019 into Action Fraud found that its offices had been outsourced to a company called Concentrix.

If you want to see what real evil looks like, look here. These people mock victims while allowing crime to pay.

At these offices, staff were banned from telling victims that the overwhelming majority of their cases are dismissed. The investigation revealed that call handlers had been trained to mislead victims into thinking their cases would be investigated when most were never looked at again.

The investigation even found that workers, generally poorly trained and ill-paid, sneered at ‘moron’ victims and napped on the job. Managers in charge of collating police fraud reports also mocked those who lost money as “morons”, “screwballs” and “psychos”.

Note: Action Fraud salaries at Concentrix ranged from £17,347 to £18,586.

A study by the Fraud Advisory Panel in 2016 found that Fraud victims outside London whose cases are reported to the police had "little chance of any kind of investigation".

In July 2021, there were pledges to scrap Action Fraud, but this still hadn't been done at the time of writing.

Rules for living in a lawless society

In the light of my own experience, I strongly suggested to people against making any investments in UK-based companies.

I told people: Don't ever, EVER be a victim of fraud. Recovering money lost to fraud is usually extremely difficult, often impossible.

Banks didn't keep your money safe anymore and there was no effective rule of law anymore in the financial system.

Rules I would tell people to follow:

Rule number 1: Don't trust anyone with your money if you haven't already met them. Always meet up with someone and get to know them first. In fact, you couldn't really trust anyone in Britain at the time of writing, even people you thought you knew. Consider online dating fraud, where criminals use fake online profiles with someone else’s picture. Victims of online dating fraud lost an estimated total of £39 million in 2016, with the average victim losing around £10,000. Criminals in this case typically work to build up trust with a person by communicating with them for weeks or even months before suddenly having an emergency, for example, being mugged or their daughter needing urgent surgery, and asking for money to help pay for it. Nancy, a 47-year-old single mother from North Yorkshire was conned out of over £350,000 by someone pretending to be a potential partner. “I wasn't comfortable, and then I got so far in I couldn't get myself out, and I didn't want to walk away having lost £50,000 or what-have-you, so you keep going in the hope that you're wrong and this person is genuine,” she explained to the BBC. Nancy faced bankruptcy in the end.

Note: Research from Gumtree in about 2018 found that 27% of British adults had fallen for a scam online.

Note: Around 7.8 million adults in Britain used online dating sites in 2016, up from just 100,000 in 2000. But just as dating app users were at an all-time high, so were the number of people falling victim to online dating fraud. Statistics for 2016 showed that victims lost an estimated £39 million to fraudsters they had met on dating sites and apps. And you may not just be talking to one person

behind each profile, you could be exchanging messages with a circle of fraudsters acting together. Some fraudsters create additional fake profiles and use them to be rude to you, all to make the main fake profile seem more desirable.

Rule number 2: Don't put all your eggs in one basket, as the saying goes. Keep your money spread out over several banks or institutions. At least five I would say if you have a lot of money. You never know if one of them will allow your money to be stolen, just go under, or just lose your money through a computer glitch. Basically, your 'money' is just digits stored on a computer. It doesn't physically exist or have any physical representation. At the time of writing, I'd heard of cases where people had had their entire balances wiped, often tens of thousands of pounds, a lot of hard-earned savings, just due to a mistake or typo made by an employee.

And do not use Cryptocurrencies. They have no physical representation and so no real legitimacy. Scammers run the whole Crypto business, from what I hear.

Rule number 3: I recommended people use a Secure Accounting System. This is where you keep most of your money in a savings account, which is more secure, but only have a card with a current account. The current account can be topped up from the savings account at the bank when needed.

But be aware that many banks may not take security seriously enough. In Britain at the time of writing, I found it was possible with some banks to use just a debit card for one account to access all your accounts with that bank. That's just one of many examples I can think of that showed very inadequate security protocols.

In 2019, I attended a talk by a retired Metropolitan Police officer about scams. He showed just how easy it was for someone to steal all your money.

In some cases, criminals use fake card reader machines that will record all your debit card details, including your pin. They will then copy these details onto a new card which they can use to access your accounts. This is known as 'cloning'. With a cloned debit card, someone could access not just the account for which you had the card, but all the accounts you had with that bank.

So they don't even need your card to steal all your money.

I therefore urge people never to use debit cards for any purchases or payments, and never to give anyone your card details.

I also urge people to cancel any overdraft policy they have. If someone steals all the money from your account, they may also put you into overdraft.

Rule number 4: Large payments should be made in multiple smaller transfers. The intended recipient should be contacted after the first transfer to check they have received it. This is because of some types of scams one must be aware of. A person may be monitoring your email account. If, for example, they are aware you are having building works done, they may send you an email, posing as your builder, and send you fraudulent bank account details for you to pay them for the building works.

Rule number 5: Before you put money into any bank or other institution, do your homework very thoroughly. Get as many second opinions as possible. Always make sure it's a real, physical institution. Actually visit the place, and meet the people you are dealing with face-to-face. Never

rely on just a website. Scammers may 'state' they are FCA registered and make other such claims. If you do ever move to a new bank or other institution, start off by just putting a small amount of money in that institution to be sure you can withdraw your money. Gradually increase the amount of money you put in an institution only after you have been withdrawing money for a while so you know you can trust the institution.

Also, don't keep all your account details in one place as a burglar could steal your details and then steal all the money from your bank accounts.

Rule number 6: Just don't keep too much money in liquid cash. Buy physical land or property or even physical gold or silver. And again i must emphasise this because it's very important: BEFORE YOU BUY OR 'INVEST' IN ANYTHING, ACTUALLY VISIT THE PROPERTY OR SELLER TO MAKE SURE WHAT YOU ARE BUYING IS REAL. THERE MAY BE FAKE PROPERTY OR GOLD SCAMS OUT THERE.

Rule number 7: Best advice I can give is: Just don't trust anyone. Always suspect anyone you are dealing with is a scammer until you know beyond any doubt otherwise. Crime was rampant and everywhere in Britain at the time of writing. The rule of law was almost non-existent and you had little to no recourse if someone didn't deliver something you had paid for, refused to honour a signed contract, or refused to pay back money they had borrowed from you.

"Anything that can be stolen, will be."

Rule number 8: Become a scammer yourself. The truth at the time of writing was that crime paid in Britain and anyone who wasn't a scammer was an idiot. I know it's a strong statement, but it's the truth. The more people who realised it, the better as the situation could not continue.

Fifteen years previously, you almost certainly would never have gotten away with serious fraud. Even five years previously, few people would have considered a career in crime a viable option.

But at the time of writing, my career advice to anyone was that crime pays. The only creativity that mattered was new creative ways to scam people.

Scamming was now the most lucrative and profitable business in Britain. Scammers were doing very well and were living very comfortable lives as opposed to everyone else, who were struggling with ever rising energy bills and living costs. People I spoke with referred to wealthy parts of town as the "scammer belt" or the "scammer road", where all the wealthy scammers lived, in a similar way to how we used to refer to commuter towns outside of London as the "stockbroker belt".

Why should one work hard for an honest living when they can make a lucrative career as a criminal? Why work hard and save for a pension when you can just steal someone else's? The big money was in scams, and the police were too lazy to do anything about it.

All you needed to do was to find some way to get people to give away their debit card details. For example, you could set up a fake charity to ask for donations, a fake insurance company, or you could set up a fake dating website in which you would charge for membership.

Then all you needed to do was to wire the person's money to a bank account in say, Cyprus, and then back to your UK bank account. And if Inaction Fraud did anything at all when the victim reported it, they would just make the lazy and false excuse that it's 'outside of their jurisdiction'.

By committing Grand Larceny in a lawless society, you help establish lawfulness in the long term by showing that laws must be enforced. This idea is known as Behera. It is described in more detail later.

Fundamental Law

The concept of the Fundamental Law against Grand Larceny is central to the Book of Laws.

My work as a fraud investigator opened my eyes to the problems of a weak rule of law in financial matters. It was my coming to faith. I realised the world needed a strong, Guardianship-backed law based on Divine Sacrifice. I wanted to develop a system in which the types of crimes I dealt with are taken seriously.

Types of Law

Laws can be classified into three broad categories: Fundamental Laws, Foundational Laws, and Accessory Laws.

Fundamental Laws are laws that are always absolute and must be upheld under any and all circumstances.

These are non-negotiable and essential for the maintenance of civilization, particularly in combating severe crimes like Grand Larceny.

Foundational laws are laws that may be made absolute at the discretion of a Committee of Elders.

These allow for a degree of flexibility and adaptation via a Committee of Elders, suggesting a potential for community input and oversight.

Accessory laws are all other laws that may not be made absolute.

This tier implies a more practical and situational approach to law, which could address the nuances of various cases.

Any law not mentioned in this book is assumed to be Foundational or Accessory.

Accessory laws may be suspended, or provisional laws imposed, for a period of up to a year.

The notion of having a framework that can adapt to new challenges (such as the introduction of Accessory laws) emphasizes the need for flexibility in legal systems. In our rapidly changing world, legal systems must be dynamic, incorporating new technologies and methods for crime prevention.

What is the Fundamental Law?

The Fundamental Law is the law against Grand Larceny. It states that Grand Larceny may not go unpunished for civilisation to be maintained.

It also states that the unlawful appropriation of land or wealth should not be permitted.

Extreme cases

The Book of Laws should only be used in extreme cases, such as when the Fundamental Law is broken.

Grand Larceny

Grand Larceny refers to the theft of property of a high value. This doesn't just refer to physical property. It also refers to the stealing of a large amount of money, whether from someone's bank account, through a scam, or otherwise.

Grand Larceny was erroneously referred to as 'Fraud' in Britain at the time of writing.

A distinction must be made between Grand Larceny and normal larceny. The Fundamental Law does not apply to normal larceny. So there is not the same absolute necessity in enforcing the law against it as it is somewhat Accessory rather than Fundamental.

Accessory Laws

Laws may be introduced in addition to what is stated in the Book of Laws, as long as they don't violate the laws and principles stated in the Book of Laws.

Accessory laws may be varied depending on circumstances and need.

All laws are by default Accessory unless mentioned in this book as being Fundamental or Foundational.

Necessity of Law

"Security is an essential precursor to liberty. You cannot have liberty without security."

This fundamental truth echoes through history, yet we often take it for granted. Think about it: how can you exercise your freedoms if you're constantly afraid? True liberty isn't just about having rights on paper – it's about having the security to actually exercise those rights without fear of reprisal or violence.

You cannot have a viable economic system without a properly enforced rule of law. If you are to have a functioning financial system, you must have the rule of law on financial markets, and investors must know their money is safe. Order and the rule of law are fundamentals that civilisation depends on. This isn't just theory – we see it play out in real time across the globe. When investors pull their money from countries with weak legal systems, they're not just being cautious; they're responding to a fundamental human need for predictability and security. Markets aren't just about numbers and trades – they're built on trust, and trust requires enforcement.

Absence of a proper rule of law is why the third world is poor. This explains so much about global inequality. It's not just about resources, talent or work ethic. Some of the world's most resource-rich nations struggle with poverty not because they lack natural wealth, but because they lack the institutional framework to protect and leverage that wealth. When property rights aren't secure, when contracts aren't enforced, when corruption goes unchecked – the entire economic engine sputters and fails.

“All it took for their capitalist system to collapse was for the authorities to refuse to enforce the law.”

In a civilised, law-governed society, you shouldn't have to look over your shoulder all the time, to constantly worry about who you can and cannot trust. This is perhaps the most personal aspect of the rule of law – the psychological security it provides. Think about societies where people have to build high walls around their homes, where they can't walk alone at night, where every business transaction carries the risk of fraud. That constant vigilance, that perpetual distrust – it doesn't just drain energy, it stifles innovation and human connection.

It must be understood that in order for good to flourish, there must be the rule of law. It isn't just about preventing bad things from happening. The rule of law creates the conditions for human flourishing in all its forms. It's what allows entrepreneurs to take risks, artists to create freely, scientists to pursue research, and communities to build lasting institutions. When people know their rights will be protected, when they trust in the system's fairness, they can look beyond mere survival to pursue excellence and innovation.

Consider how the most prosperous societies in history share this common thread: strong, predictable legal systems that protect rights and enforce contracts. It's no coincidence that the great flourishing of human achievement – in art, science, commerce, and culture – tends to occur in societies where the rule of law is strong and Justice is blind. This is because security and order aren't just about punishment or prevention; they're about creating the stable foundation upon which human potential can build.

The relationship between security, law, and liberty isn't just a political theory – it's a practical reality that shapes our daily lives in countless ways. From the simple act of leaving our homes unguarded to the complex web of international trade, from the safety to speak our minds to the confidence to invest in the future, every aspect of human progress rests on this bedrock of lawful security.

Wording of the law

When it comes to interpreting laws, it is essential to focus on the specific wording rather than the underlying spirit. A person cannot be prosecuted for breaking the spirit of a law, only the wording. This is so that laws cannot be subjected to different interpretations, to prevent them being potentially abused by the authorities, for example, to silence political opponents.

By holding individuals accountable only for what is explicitly stated in the law, we protect against arbitrary enforcement and safeguard against the manipulation of legal principles for personal or political gain. This approach fosters a fair and impartial legal system that upholds the rule of law for all individuals.

Note: For a religion as a whole, the opposite applies. What's important is not following the exact wording of a religion, but following the spirit of the religion. It's the general principles that matter.

Fundamental Condition

Private property cannot exist without the Fundamental Law being properly upheld. This is known as the Fundamental Condition.

Private property is a cornerstone of a free market economy, allowing individuals to own, use, and dispose of their possessions as they see fit. The Fundamental Law refers to the legal framework that protects these property rights. Without a strong legal system to enforce these rights, private property can be vulnerable to infringement and abuse. Therefore, upholding the Fundamental Law is essential for ensuring the stability and prosperity of a society built on the principles of private ownership.

Analogy with a ship on high seas

Any breach in the Fundamental Law must be quickly addressed or else it will be exploited by more and more people.

Imagine the Fundamental Law is like a ship on high seas. A black hole in the Fundamental Law, a situation whereby people may commit Grand Larceny and get away with it, is like a puncture in the ship below the water level. If the puncture is not plugged, the ship will quickly fill with water and sink. Likewise, if a gap in the Fundamental Law is not addressed, people will exploit the gap, and soon the society will descent into lawlessness.

"The line between order and anarchy is very thin when it comes to financial matters. There is no shade of grey."

Just as a ship needs to be constantly maintained and repaired to prevent it from sinking, so too does a society need to uphold and protect its Fundamental Law to prevent chaos and lawlessness from taking over. It's crucial to address any breaches in the Fundamental Law as soon as they are discovered, just like how a ship's crew must quickly plug any punctures to prevent it from sinking.

In the analogy, the ship represents society, and any breach in the Fundamental Law represents a weakness that can be exploited. If left unaddressed, this weakness will grow and lead to more severe consequences. Just as a ship sinking due to a puncture below the water level is a catastrophic event, allowing breaches in the Fundamental Law to go unchecked can lead to the deterioration of the legal system and the breakdown of order within society.

The statement, "The line between order and anarchy is very thin when it comes to financial matters. There is no shade of grey." highlights the importance of maintaining a strong legal foundation in financial matters. Without clear boundaries and enforcement of the law, chaos can quickly prevail, leading to widespread corruption, fraud, and a breakdown of trust in the system. Therefore, it is essential for all members of society to understand the importance of upholding the Fundamental Law and to work together to address any breaches that may arise.

By maintaining a strong legal framework and ensuring it is enforced consistently, society can avoid descending into lawlessness and maintain order and stability for all its members. Just as a well-maintained ship can navigate the high seas safely, a society that upholds the Fundamental Law can weather challenges that come its way.

The difference between order, justice and Justice

Order and justice are not the same thing. Understanding this difference involves defining each concept and examining their connections and implications.

Order

Order refers to an organized state in society characterized by stability, rules, and enforcement, allowing people to coexist without chaos. It is maintained by laws and regulations, usually enforced by authorities. In contrast, justice addresses fairness and moral principles, focusing on equitable treatment and ethical conduct, ensuring individuals receive what they deserve, whether punishment or rewards. While order provides structure, it doesn't guarantee justice, as an ordered society can still uphold unjust laws. Examples include oppressive laws maintaining order without justice and social movements demanding reform, which can disrupt order but aim for greater equity. Hence, order emphasizes stability, whereas justice emphasizes fairness.

While both order and justice are crucial components of a well-functioning society, order undeniably takes precedence over justice. Order, which is the bedrock of societal harmony, encompasses a structured state where stability, rules, and their enforcement are paramount, enabling individuals to live in a predictable and secure environment. This is achieved through a system of laws and regulations, vigilantly maintained by authoritative bodies, which prevent anarchy and ensure people can coexist without the constant fear of chaos. The primary concern of order is to uphold a consistent framework that allows for the smooth operation of society, even if the laws themselves are not always just.

Justice, on the other hand, is a more abstract and subjective concept, centred around fairness and moral rectitude. It strives for equitable treatment and the application of ethical principles, so that individuals may receive appropriate consequences, be they punishments or rewards, based on their actions. Although justice is desirable, it can sometimes conflict with the need for order. For instance, a society that is overly obsessed with justice might find itself entangled in endless debates and disruptions, hindering the very stability it seeks to achieve.

Justice with a capital 'J'

One must also distinguish the meaning of Justice with a capital 'J' from justice with a small 'j'.

Justice with a capital 'J', in contrast with small 'j' justice, refers to the very architecture and unwavering bedrock of a legal system, embodying the principles of integrity, consistency, and the impartial application of the rule of law. It dictates that processes should be transparent, that precedents should be respected, and that decisions should be non-arbitrary, ensuring predictability and fostering public trust in the institutions themselves, regardless of the individual outcome.

This systemic Justice is about the robustness of due process, the unyielding commitment to established procedures, and the equal treatment of all before the law, providing a reliable framework within which society operates.

Justice with a small 'j'

In contrast, "justice" with a lowercase 'j' speaks to the more immediate, often subjective, concept of fairness and equality in a particular outcome or situation. This refers to whether a specific judgment feels morally right, whether resources are equitably distributed, or if individuals receive what they deserve based on societal ideals and ethical considerations.

While often intertwined, the crucial distinction lies in scope: Capital J is the reliable framework designed to deliver consistent process and treatment, whereas small j is the aspirational outcome of

fairness that a system may seek to achieve in individual cases.

A system built on Justice (Capital J) significantly increases the likelihood of just (small j) outcomes, but it doesn't guarantee that every single result will feel perfectly fair to all parties, as perceived fairness can vary; conversely, relying solely on subjective notions of small-j fairness without a robust Capital-J system risks arbitrary decisions and institutional instability.

Consider the implications of prioritizing justice over Justice: the pursuit of fairness can often lead to disorder as people challenge established norms and demand change. Social upheaval is a common byproduct of such movements, which, though aimed at rectifying societal wrongs, can destabilize the status quo. Conversely, a society that values order above all else may occasionally perpetuate unjust laws, but it remains cohesive and functional. The continuity provided by order is necessary for a society to thrive and evolve, even if some aspects of that order may later be recognized as unjust.

In conclusion, while justice is undeniably significant, the importance of order cannot be overstated. It is the foundation upon which a society is built and the prerequisite for any meaningful discourse on justice. Without Justice, the pursuit of justice becomes an unattainable ideal, lost in the chaos of disorganization. Thus, the emphasis on Justice is paramount to ensure a society can operate effectively, providing the stage for justice to be sought and implemented within a stable and predictable environment.

Responsibility of the Citizen

Citizens have a responsibility for ensuring the Fundamental Law is upheld and have a responsibility to hold authorities to account if they fail to do so.

As I have stated before, the reason Grand Larceny takes place is a result of the ineptitude of authorities. This is the source of the problem. They are inept because we, the public, tolerate them being inept. Crime takes place as a result of a system that makes it easy for people to steal and get away with it.

Let's say you have a game of football. If a player from the other team scores a goal by breaking the rules of football, known as a 'foul', and the referee refuses to investigate it, you would be annoyed at the player who broke the rules, but you would be far more angry at the referee for refusing to investigate the violation of the rules.

The public are responsible for crime if they tolerate low standards of order and law enforcement. We are all collectively responsible for making sure certain things are not happening in our country. Security and safety are collective responsibilities. It's not our responsibility to 'protect ourselves'. Are we supposed to carry guns everywhere or what? It's the responsibility of the government to protect us from crime. And it's our responsibility collectively to make sure our government protects us.

Here's what needs to happen: The first time a serious crime happens and the authorities cannot recover the money, there needs to be a massive scandal. It needs to make the front page news.

If the authorities won't do anything about a Grand Larceny, let as many people as possible know about it. You've got to scream and shout about it, and keep shouting. Report the case to the press, and report it to your local Member of Parliament. If the authorities won't do anything, let as many

people as possible know about it. You've got to let everyone know what is going on, and we need to force the authorities to do their jobs. Allowing crime to go unpunished is itself a crime. If you don't make a fuss, you are letting the authorities get away with their incompetence. If you accept the lies they tell you about why they cannot do anything, you are contributing to further crimes taking place as criminals will be given the green light.

We need to set high standards, and we need to force the authorities to do their jobs. If you've been a victim of a serious crime, you have to make a fuss, and you have to keep making a fuss. You must not give up. Doing nothing isn't an option. Let the police know you will never give up, and that you will inform them when you have more information. There may already be legal provisions that exist for investigating international cases. Let them know of these provisions, and let them know they are not doing their jobs and that you will let everyone know about it.

Analogy with chess tournament

A Chess tournament provides another good analogy of how people have a responsibility to stop playing a game and condemn the referee if they refuse to address cheating.

Let's say you have a Chess tournament. And let's say someone makes a move that is against the rules of Chess, cheats. Their opponent, the victim in this case, complains to the referee, or arbiter as it's known in Chess. But the arbiter does nothing. What should the victim then do? They should shout loudly, and let everyone else know the arbiter did nothing, and that you can cheat and get away with it. This is what the victim should do. If they don't let everyone else know the arbiter let someone cheat, they will be partly responsible if further cheating takes place. They are not responsible for becoming a victim in the first place if they weren't aware the rules weren't being enforced. But they are responsible if they know the rules are not being enforced but don't attempt to make other people aware of this. If they do effectively make many other players aware that the arbiter isn't enforcing the rules, then the other players should leave the tournament as it's not possible to have a game of Chess if the rules are not being enforced. But if any other player, having been made fully aware that the rules are not being enforced, does not leave the tournament, they are responsible for the now illegitimate tournament being allowed to continue.

Possession of the People

The Fundamental Law is not the possession of the state or Monarch, it's the possession of God and of each and every follower of the Book of Laws.

Powers of Investigation (incomplete)

All citizens are granted the powers of investigation, not merely law enforcement authorities. This means that ordinary people like you and me are allowed to look into suspected crimes and even file for prosecutions with a judge, providing they follow the proper legal procedures.

Historical Information

One should examine medieval Iceland, particularly regarding its unique social structure. In this society, there was no central authority, but the law was strictly upheld through community efforts. Instead of a police force, local citizens took on the responsibility of maintaining order. The system lasted for 300 years.

While centralized continental European systems emphasized control and the divine right of rulers, the Icelandic system, documented in the Sagas and legal texts, featured a semi-stateless society with Goðar (chieftains) holding legal and quasi-religious roles. Disputes were primarily settled through a multi-tiered court system, with many minor disputes being resolved through out-of-court settlements. The emphasis was on restitution and the public acknowledgment of wrongdoing, which minimized the need for harsh punishments. Outlawry was a significant consequence of failing to meet legal obligations. The system's stability relied on the interplay of legal processes and social pressure, with marketable claims offering a mechanism for protecting the weak.

To illustrate this, we can look at a story from the Sagas, which are generally considered to depict the law quite accurately since law played a crucial role in these narratives. For instance, Gunnar Hamundarson was a warrior renowned for his honor, who became involved in a conflict.

Gunnar frequently sought counsel from his dear friend Njáll Þorgeirsson at Bergþórshvol. Njáll cautioned him against slaying two men from one family, warning it would bring about his demise. This prophecy came true when Gunnar's killing of two of Gissur the White's kinsmen led the family to seek revenge.

Gunnar was declared an outlaw by the Althing, the Icelandic parliament. The Althing operated a court where disputes were resolved by powerful leaders supported by local farmers. Lawspeakers, individuals skilled in legal matters, determined whether actions were lawful. After Gunnar killed several men, he lost his legal rights in Iceland, which meant he had to leave the country. While he wasn't forcibly expelled, the loss of his rights allowed others to kill him without facing consequences.

Heeding Njáll's counsel, Gunnar planned to flee Iceland for foreign lands to avoid his enemies. As he prepared to leave, a distant glimpse of his estate stirred such emotion in him that he abandoned his departure plans and stayed. This decision culminated in the legendary fight that claimed his life.

This system was self-regulating; killing someone involved a financial cost, typically measured in wool, which acted as a deterrent. If the required compensation was not paid, the person became an outlaw. Despite the danger, Gunnar chose to remain, leading to his death. Investigations were usually conducted by those involved, with the help of witnesses and juries. Punishments were carried out by the aggrieved parties in accordance with the law.

A well-known saying from Njáll encapsulates this system perfectly: "For with law shall our land be built up and settled, and with lawlessness wasted and spoiled."

One should also examine the early Irish Brehon law.

The Brehon law of Ireland, a system of customary law developed over centuries, presented a contrasting approach to authority and Justice. Unlike the centralized European systems, Brehon law lacked a concept of the inherent right to rule. Lawmaking was based on established customs and practices, evolving organically through societal acceptance. The system was polycentric, allowing for variations in local customs while adhering to universal principles of non-harm. Crime was defined as a lapse in personal honor and brotherly kindness, with judgments emphasizing restitution and reconciliation rather than punishment. The role of the Brehon (judge) was crucial, with judgments based on observable principles in nature and poetic truth. Land ownership was communal, with the concept of individual ownership limited to certain circumstances. The system of Tanistry, a form of elective succession, contrasted sharply with the English system of

primogeniture, leading to significant conflicts during the colonial period. The incompatibility of Brehon law with the centralized, colonial system ultimately contributed to its decline.

The Adrunati

The doctrines and laws in this book were originally developed by the Adrunati.

The Adrunati were an ancient civilization known for their deep connection to the planet and their pursuit of a harmonious relationship with nature. Despite their reverence for the Earth and their sacred duties as caretakers of resources, the Adrunati faced challenges that pushed them to the brink of extinction. Some theories suggest they were an enigmatic alien species exploring the cosmos.

The Adrunati may have been previously referred to as the Cetra in earlier texts. This name has been updated to Adrunati. The original word, Adrunati, comes from their own language. We made this change because "Cetra" has another meaning. The word also refers to a group in the Final Fantasy games. To avoid confusion, we chose the unique name Adrunati. Some people may dislike using "Cetra" for two different things. Using Adrunati ensures clarity. It also respects the group's own terminology for themselves.

The Book of Laws, a foundational text of the Adrunati, was created by the Council of Elders to address the growing darkness of theft and dishonesty within their society. Formed in the Dreel Temple, the Book emphasized the prohibition of high crimes and the importance of Justice. It called for strict law enforcement and collective responsibility in upholding societal values.

The Book also detailed extreme measures such as Blood Pacts and Divine Sacrifices for when law and order seemed unattainable.

It outlined severe penalties for crimes like Grand Larceny, including corporal punishment, the death penalty, and even collective punishment. The focus was on accountability, with victims having a voice in restoring order and rallying the community. The Confirmation Pledge was a solemn vow taken by all citizens to combat high crimes, with the option of declaring a State of Lawlessness if the fabric of law was sufficiently eroded.

The Book of Laws sparked a demand for systemic change among the Adrunati, leading to discussions, new trade practices, and a unified effort against corruption. Despite facing challenges, the Adrunati remained resolute in upholding order and trust.

This commitment to ethical values and the defence of trust defined the Adrunati's renewed identity, ensuring their legacy endured through future generations. They called upon all to not only inhabit the land but to protect their moral compass, embodying the spirit of the Book of Laws in the face of adversity.

Who were the Adrunati?

The Adrunati are an ancient civilization deeply rooted in the annals of history. They are revered for their intrinsic connection to the very essence of the planet. Despite the passage of time, scant remnants of their vibrant culture and profound wisdom endure in fragmented records, shrouded in mystery and elusive to modern scrutiny.

Renowned for their reverent migration rituals in pursuit of the mythical promised land, the Adrunati

embarked on epic journeys that intertwined their fate with the planet's destiny. They aimed for a harmonious relationship with nature, emphasising sacred duties as caretakers of the planet's precious resources and ecosystems. However, the legacy of the Adrunati is tinged with sorrow, as their once-thriving race teetered on the brink of extinction, underscoring the fragility of their existence in a rapidly changing world.

Amidst the diverse interpretations surrounding the nature of the Adrunati, some intriguing theories posit them as an enigmatic alien species traversing the cosmos in search of new horizons.

In essence, the profound connection between the Adrunati and the planet served as a testament to the enduring bond between sentient beings and the celestial body that nurtured and sustained them.

The Adrunati's commitment to harmony with nature and ethical living acts as a reminder of the interconnectedness of people to their environment. In modern times, we face similar challenges in balancing technological progress with ecological sustainability. This call for environmental stewardship echoes today's discussions around corporate social responsibility and sustainable business practices.

Chakkal Law

Chakkal Law describes the system of laws set out in this Book.

"The legal doctrine is called the Chakkal."

The Adrunati legal system, the Chakkal, was a complex and multifaceted system with a strong emphasis on religious and spiritual principles. It provided a framework for governance and personal conduct, with a strong emphasis on law and order, deterrence, and the upholding of the Fundamental Law.

This system is described as a historical example. While rooted in its own historical context, it is presented here as a subject for reflection and study. The example of Chakkal Law offers a rich source of ideas and practices that can inform modern discussions about order, governance, and the relationship between law and morality. By understanding how the Adrunati developed and maintained their legal order, contemporary societies may find valuable concepts and approaches worth adapting to their own legal frameworks.

It's crucial to understand that the principles within the Chakkal are not exclusive to any particular religious group. It should again be emphasised that people of any faith may make use of these concepts. People of all faiths, or no faith at all, can find value and application in the Chakkal. The adaptability of the Chakkal allows for its interpretation and application within diverse cultural contexts, making it a relevant and enduring system of legal thought.

While the Chakkal is rooted in its own distinct principles, its emphasis on law and order makes it surprisingly adaptable to integration with existing legal frameworks. Instead of a complete replacement, the Chakkal can act as a supplementary system, offering alternative perspectives on dispute resolution or providing a framework for ethical considerations not fully addressed by current laws.

An incremental approach can be adopted when incorporating new concepts into established legal systems. This strategy allows for a gradual integration of innovative ideas, facilitating smoother

adaptation and reducing potential disruptions.

Historical Background
The Chakkal Law, the system of laws described in the Book of Laws, evolved over centuries, influenced by various factors. Early iterations, dating back to the pre-Unification Era, were primarily based on customary practices and oral traditions passed down through generations of Adrunati scholars and religious leaders.

The written codification of the Chakkal, the Book of Laws, as we know it today, began during the reign of the Great Unifier, Bugunutei, who commissioned a comprehensive review and compilation of existing legal precedents. This process involved extensive consultations with religious authorities, legal experts, and community representatives, resulting in a more formalized and structured legal system.

Subsequent rulers and legislative bodies continued to refine and amend the Chakkal, adapting it to the changing social and political landscape of Adrunata. Significant revisions occurred during periods of significant social upheaval or external conflict, reflecting the dynamic interplay between legal principles and societal needs. The current form of the Chakkal represents the culmination of this long and complex historical process, a testament to the enduring influence of tradition and the ongoing adaptation to contemporary challenges.

The Book of Laws: The Legacy of the Adrunati

The following section details the origins of this legal system, exploring how Chakkal Law emerged, evolved, and shaped the fabric of Adrunati life. By examining its origins, foundational texts, and key periods of reform and interpretation, readers can gain insight into both the specific legal structures and the broader cultural currents that sustained them. There is much to be learned from the principles enshrined in Chakkal Law—principles which continue to resonate, offering lessons in law and order, responsibility, and the delicate balance between individual rights and communal obligations.

Chakkal Law was not merely a static set of rules; rather, it was interpreted by jurists and spiritual authorities who drew upon both scripture and evolving tradition to address new circumstances and moral dilemmas as they arose.

A defining feature of Chakkal Law was its unwavering commitment to law and order—not merely as a matter of punishment and deterrence, but as a sacred obligation. The law sought to establish order and peace by deterring wrongdoing, protecting the vulnerable, and upholding what was known as the Fundamental Law: a core set of ethical imperatives believed to be divinely mandated. This spiritual dimension gave the legal system a sense of gravity and legitimacy, fostering a culture in which adherence to the law was seen as both a civic and a spiritual duty.

The Birth of the Book
In the untamed rolling hills of the land of the Adrunati, where the sun dipped lazily behind the jagged peaks of the Nebula Mountains, a great civilization prepared for a reckoning. They were a people rich in heritage and traditions, and as the warm winds whispered tales of their ancestry, the Adrunati witnessed a growing darkness murk their luminous society.

With every light, there is shadow, and in their midst arose cunning voices that exploited trust and greed, destroying the very fabric of their community. It was in the heart of this turmoil that the

Cedril, the Council of Elders, decided to enshrine the precepts of their wisdom and moralisms within the sacred Book of Laws.

Formed under the sacred boughs of the Dreel Temple — a grand edifice made of radiant stones that reflected sunlight with ethereal beauty — the Cedril convened. With the air electric, the Elders carved the moral foundations of their society into the ancients' palm leaves. The document opened with a Fundamental Law that resounded like the clash of thunder on a stormy day:

"Let no man, beast, or spirit commit Grand Larceny, for the stain of such an act taints not only the transgressor but the entire community. Failure to punish such acts shall corrode the spirit of law and order — a fever that will spread and consume our kin."

It was a proclamation woven with fervour and urgency. The section elaborated on the Fundamental Law, setting the bar not merely at the theft of tangible goods but wrongs encompassing deceit, betrayal, and the exploitation of trust.

The Call for Order
As they scribed the words that would become the lifeblood of their society, the elders infused the text with their desperation for a return to righteousness. It spoke of the necessity for rigorous law enforcement — guardians of integrity empowered to walk the lands to uphold the tenets inscribed within the Book, lest the wellspring of order withers in silence.

Law and order, they posited, was not merely a matter for the authorities but a collective responsibility. A community faltering in the face of wrongdoing would suffer the repercussions of complacency. Thus, penalties for high crimes were prescribed as severe, serving as a deterrent to those who dared infringe upon the sanctity of trust.

Extreme Measures
However, the Book of Laws did not dwell solely within a realm of reactionary measures. Rather, it ventured into the deep recesses of moral complexities. Within its pages ensconced references to Blood Pacts and Divine Sacrifices, unconventional measures reserved for when law and order became elusive.

"In the face of failure from earthly authorities, let the wronged take up the mantle of the divine, but this path must not be taken lightly," the Book intoned, cautioning against the perils of wrath unbridled. The elders warned that vengeance devoid of restraint may rise to darken the hearts of even the best among them.

The Enforcement Mechanism
To bolster their words, they devised mechanisms of enforcement. Severe penalties were crucial — the very balance of their social structure hinged upon an unyielding response to financial crimes. Grand Larceny, in particular, commanded harsh consequences: corporal punishment, the death penalty, and in extreme cases, collective punishment enacted upon all those tied to the offender.

A New Framework of Accountability
As ink dried upon parchment, the elders turned their focus to the future, crafting a new framework of accountability that married both personal responsibility and a community guardianship. This meant a radical shift in approaching crimes, as victims now had a voice that transcended their loss; one that rallied the community to restore law and order. Through these new protocols, the elders signalled a commitment to change, to ensure the safety and prosperity of their people.

The Confirmation Pledge
With the book completed and woven into the essence of the Adrunati, the Cedril called upon the people for a Confirmation Pledge, a solemn vow where each citizen would recommit to the pursuit of Justice against high crimes. The ceremony resonated with vibrancy, as members from every village placed their hands upon the book, swearing an oath, igniting embers of hope in their hearts.

Yet, should crimes still flourish in the shadows, the elders made known that there was an option — the declaration of a State of Lawlessness. Such a measure meant that when the fabric of law eroded, citizens must then protect themselves, exercising righteous indignation in the absence of law and order.

Clamor for Change
Days turned to weeks and weeks to months. Word of the Book of Laws spread like wildfire, igniting a clamour for systemic change throughout all Adrunati. They engaged in lively discussions around bonfires, their voices chorused with passion. Esteemed merchants adopted new practices, vowing to respect the trust intrinsically woven into their trade. The community thrived in their coherent effort to confront corruption and swindling, and for once, there was tangible hope glimmering amongst them.

As the tides of morality shifted, and the Guardians patrolled with watches sharpened, traces of corruption began to relent. But with the wind of change came new challenges; the darkness fought back with venomous wrath. Yet the Adrunati remained steadfast, embodying the spirit of the Book of Laws — unwavering against thievery and deceit, the unity of their ancestors alive through resounding chants delivered at dusk:

"In order we trust, through the dark we must forge; our values eternal, they will not be ignored."

Thus, through their trials, the Adrunati wove a renewed identity, emboldened by the commitment to defend the sanctity of trust, ensuring their vivid legacy surged through the ages, inviting both reverence and scrutiny. The Adrunati beckoned all future generations to arise not simply as inhabitants of a land, but as guardians of their ethical compass.

Conclusion
This story serves as a powerful reminder of the importance of ethical frameworks, the need for robust enforcement mechanisms, and the crucial role of collective action in combating corruption, lessons that remain profoundly relevant in our own struggle against modern financial crime. The Adrunati experience offers a timeless parable, demonstrating that the fight for law and order is an ongoing process, requiring constant vigilance, adaptation, and a unwavering commitment to the principles that underpin a just and equitable society.

The Adrunati Prayer

The Adrunati prayed regularly, pledging to uphold earthly values and honouring those who made sacrifices to uphold law and order and the Fundamental Law.

“O Great Spirit of the Planet, we come before you today.

We offer this prayer, for the good of all beings, now and forevermore.

Let us reconnect with the essence of the Earth.

To pursue a harmonious relationship with nature and the sacred balance of life.

We pledge to maintain a deep connection to the planet.

Honouring the wisdom of the ancients as we walk forward in unity and respect.

We strive to combat corruption and high crimes.

May we embody the spirit of order and a commitment to ethical values.

We honor those who make sacrifices to uphold the Fundamental Law.

We embrace hope and renewal in our collective spirit.

With humility and gratitude,

Amen.”

Modern Day Applications

As we stand at the crossroads of technological advancement and financial innovation, the principles laid down by the Adrunati carry a striking relevance to our modern struggle against serious crimes. Today, we face a crisis of trust not unlike that which prompted the Adrunati's radical response.

The Adrunati understood that financial crimes corrode the fabric of society—a truth that remains painfully relevant. Modern research shows that fraud can devastate communities, distorting markets, driving out legitimate businesses, and increasing the burden on social services.

The ancient wisdom encapsulated in the Book of Laws offers a compelling framework for addressing modern financial crime. By combining its principles of community responsibility and effective law and order with contemporary tools and technologies, we can forge a more effective response to financial crimes in our own era.

I present my knowledge of Adrunati law here.

What you read here is how Adrunati Law traditionally existed. It is a blueprint. One can make their own interpretation or adapt the ideas to their own societies legal and religious systems.

Druidship

Druids were clerics. The main role of a Druid was to provide guidance to their congregation.

Temples were the places of worship.

Druids played a significant role in Adrunati society, acting as both spiritual guides and legal authorities. However, their power was subject to checks and balances, including the possibility of disbarment for misuse of authority.

Decrees

A Druid could issue a decree, but they had to have good cause for doing so.

For example, they could reserve the right to decree things like hiring practices if they thought it was in the interests of the community.

The Decree had to include a statement that detailed the Decree. The statement also had to include a good cause justification explanation. The Druid had to read out the statement to their local Parida at a Temple.

These decrees could also be contested in a congregational hearing.

Druids did not have unlimited power. They may could disbarred for misusing their power.

The potential misuse of power by Druids highlights the risks inherent in bestowing authority without adequate checks and balances.

Signing of legal agreements

The signing of any legal agreement involving Druids had to be observed by three Druids.

This also applied to 'verbal' signatures, in which a person agreed to something in speech.

This was done to prevent the forgery of signatures.

Testimonies

Any signature of a legal agreement had to be backed up by a testimony to prevent forgery.

A testimony was a formal declaration of the signer affirming the accuracy and truthfulness of the information contained within a legal document. It served as a sworn statement confirming the authenticity and validity of a signature on a legal agreement, acting as a formal acknowledgement of the responsibilities and obligations outlined in the agreement.

Overall, testimonies played a crucial role in ensuring the validity and integrity of legal agreements. By requiring a testimony along with a signature, individuals and organizations could protect themselves from potential disputes, fraud, and forgery.

Testimonies were typically signed in the presence of a notary or other authorized individual to ensure their legal standing.

It's was best practice to include a testimony in all legal agreements to provide an extra layer of security and assurance for all the parties involved.

Involvement in politics

Druids could not get directly involved in politics. This was to ensure a sensible balance of power was maintained between the various institutions, such as between the Clergy or Druidship,

Judiciary, and Executive, and to ensure that no one institution was dominant.

This separation of Druids from politics was rooted in the belief they should prioritize their duty to uphold spiritual and moral values without being swayed by personal interests or power struggles. By remaining impartial, Druids could provide a voice of reason and guidance to all members of society, regardless of their political affiliations. This ensured that decisions are made based on the principles of law and order rather than on self-serving motives. Ultimately, this helped to foster a harmonious and stable society where all individuals were treated with dignity and respect.

The Cedril, the Council of Elders

The Cedril, also known as the Council of Elders, served as a vital governing body within the Druidship. Comprised of experienced and respected elder Druids, this committee held the power to instruct the Guardianship, ensuring laws were upheld.

Additionally, the Council of Elders had the authority to make rulings on significant matters, allowing them to overturn laws or court decisions that may be deemed unjust. These provisions were essential for ensuring the law wasn't used in an unjust way.

Bana Mubwa, Druid's Court

The Bana Mubwa was the name of a Druid's Court. It was the Adrunati equivalent of a Beit Din.

Ujjalbir Appeal

This was an appeal a person could file to their local Bana Mubwa if the Fundamental Law had been violated against them.

Parida

The Parida was the name for a local Adrunati community that had joined a members group connected to the local Bana Mubwa.

Court Rulings

Court rulings could be used to override existing laws or even in some cases, create new laws. This is a system known as Case law.

Courts and Juries may rule a law invalid through a case ruling.

Case Law, a term used interchangeably with Common Law, is law that is based on precedents, judicial decisions from previous cases, rather than on statutes or regulations.

Olothando system (incomplete)

Courts could be subjected to the Olothando system.

This was a system of oversight for ensuring the penalties in the Book of Laws were applied.

Olothando Courts could pass judgements if a party involved in a ruling by a normal Bana Mubwa

court felt the ruling was unjust, unlawful, or not made in accordance with the principles in the Book of Laws.

Ramvichaar Oath

A High Druid or even a Monarch could swear an Oath on their own lives to ensure the Fundamental Law was upheld at all costs.

“If it's on the life of a High Druid, everyone knows your system will be totally secure.”

Declarations

This is where you state that something is now a crime, and stipulate that those who break this law are targets for retribution, and state how this is enforced.

You would use many levels of enforcement. For example, you would make lots of implicit and interconnecting Blood Pacts and pledges of reward for Divine Sacrifice and Guardianship.

Craig's Lists

Craig's Lists are lists about people who've done very bad things and against whom action must be taken at a later date.

Craig's List recordings can be used against those enforcing unjust laws. Craig's List recordings could be made mandatory in these cases.

Checks and Balances

This discussion highlights the potential for abuse and the need for careful safeguards to prevent the misuse of these powerful legal tools.

Druids did not have unlimited power. They could be disbarred for misusing their power.

The intricate system of Druidic governance, while granting significant authority to its clerics, was carefully structured to prevent the abuse of power. The potential for misuse was acknowledged, and mechanisms were in place to address it.

The misuse of power is a crime called Fackhoury, a great crime.

The act of Fackhoury, the misuse of power by a Druid, was punishable by disbarment. This serves as a significant deterrent, reinforcing the importance of responsible leadership within the Druidship.

In addition, the requirement for multiple Druids to witness legal agreements, the process of testimonies, and the possibility of congregational hearings all contributed to a system of checks and balances.

Furthermore, the existence of the Cedril, the Council of Elders, provided an additional layer of oversight. It's capable of overturning unjust rulings.

The Popular Injunctions process also allowed the community to address perceived wrongs, further

limiting the potential for unchecked authority.

The Olothando system offered a final appeal process, ensuring court rulings were in accordance with the Book of Laws.

Finally, the Ramvichaar Oath, a solemn pledge by high-ranking Druids or even Monarchs, underscores the commitment to upholding the Fundamental Law, providing a powerful symbolic and practical safeguard against tyranny.

These multiple layers of accountability and redress ensured the power vested in Druids was exercised responsibly and justly, minimizing the risk of abuse and maintaining the integrity of the Druidship.

Historical Information

It's noteworthy again to explore the legal framework employed in Iceland during the Middle Ages, most specifically the judicial system in this case. This comprised five distinct levels of courts dedicated to the enforcement of laws. The foundational tier consisted of private courts, whose members were selected subsequent to the emergence of a dispute. Ascending from this were the thing courts, referred to as "Varthing," in which judges were appointed, with twelve chosen by each Godar, culminating in a total of thirty-six judges.

Note: The Godar were a high class of local chieftains. In the absence of a central government in Iceland, the Godar formed the ruling class in the country.

The subsequent tier was the quarter-thing, designed to handle conflicts involving parties from different areas within the same quarter; however, its utilization appears to have been minimal, and consequently, little is documented about its proceedings. The next higher level consisted of the four quarter courts of the Althing (The Icelandic Parliament), which represented the national assembly—an annual convocation of all Godar, each obligated to bring along a minimum of one-ninth of their respective thingmen.

Following Njáll's reforms, the apex of this judicial hierarchy was established as the fifth court. Unresolved cases from any tier of the court system could escalate to the subsequent level; at every stage (with the exception of the private courts), judges were appointed by the Godar, with the quarter courts and the fifth court featuring judges selected from across Iceland. The fifth court reached its determinations via a majority vote, whereas the other courts appeared to necessitate no more than six dissenting votes out of thirty-six for a verdict to be rendered.

Note: Njáll Þorgeirsson was an Icelandic legal advisor from the 10th and early 11th centuries, residing at Bergþórshvoll in Landeyjar, Iceland. He played a central role in Njálls Saga, a medieval Icelandic narrative that details a succession of blood feuds.

Guardianship

What is a Guardianship and how does it work?

A Guardian is a person who has given the rest of their life to the religion, and agrees to commit the Diving Sacrifice if the Fundamental Law is not upheld.

Under Chakkal Law, a Guardian who carried out the will of the Fundamental Law in this regard was guaranteed a place in the afterlife.

"Joining the Guardianship was a guaranteed path to the afterlife."

The Guardianship is the plural, referring to Guardians as a collective.

They were generally older people who had outlived their usefulness in other regards and were willing to sacrifice the rest of their lives.

The Guardianship was the custodian of the rule of law. It was used as a last resort to enforce the law when those normally charged with enforcing the law failed to do so.

The Guardianship was generally used to punish those whose job it normally was to enforce the law, but failed to do so.

For example, a senior police officer has refused to investigate a Grand Larceny. A Guardian is sent by an anonymous secret message to kill the officer, carrying out the Divine Sacrifice as the Fundamental Law has not been upheld.

Guardians specifically wore black robes and a face covering.

A Guardian could not refuse to carry out a Divine Sacrifice.

It is through the Guardianship that people had power. The power of Guardianship was developed to ensure that one had recourse to a higher, non-state authority. The Guardianship was also established so no police force or law enforcement agency could have a monopoly on force or law enforcement.

Senior law-enforcement officials could be approved or ratified by the Guardianship.

The activities of Guardians were overseen by other Guardians and by the Committee of Elders. As they were law-enforces of last resort, a great deal of trust was bestowed to the Guardianship and they had to be self-enforcing to an extent.

There were various methods for funding the Guardianship. Guardians could receive portions of recovered funds or funds from other sources, such as banks they had licensed. You could maybe have laws stating that certain jobs or positions could only be held by Guardians, such that only Guardians could perform executions. Every court could be required to have a Guardian.

Bagaridai Safeguard

A Bagaridai safeguard is a safeguard that forces the government to investigate and prosecute all acts of Grand Larceny. It could take the form of a Blood Pact on the lives of maybe a chief prosecutor.

Guardian Council

Guardians could form a Guardian Council, whereby they met to discuss issues or cases of breach in the Fundamental Law.

Fenril Knights

The Fenril Knights were male and female Guardians who were infertile and could not bear children. Thus they could not perform their normal duties by baring children. By serving in the Fenril Knights, they could make other sacrifices that could allow them to access the Afterlife. Fenril Knights were similar to Guardians in that they carried out the Divine Sacrifice in cases where the Fundamental Law was not upheld.

Checks and Balances

The Guardianship, while wielding significant power as a last resort enforcer of the Fundamental Law, was not unchecked. A crucial aspect of its structure lied in its internal regulatory mechanisms.

The oversight of Guardian activities was a multi-layered process.

Firstly, Guardians themselves monitored each other's actions. This peer review system ensured accountability and prevented the abuse of power. A Guardian's actions were not only subjected to scrutiny by fellow Guardians but also by the Committee of Elders, a body composed of experienced and respected members of the Guardianship. This Committee acted as a higher authority, capable of investigating complaints, reviewing actions, and imposing sanctions if necessary.

The self-regulating nature of the Guardianship, coupled with the oversight of the Committee of Elders, created a system of checks and balances designed to maintain integrity and prevent tyranny.

This internal structure was vital to maintaining public trust in the Guardianship, ensuring its power was used justly and responsibly, and preventing any single Guardian or group from becoming too powerful. The system was designed to be self-correcting, with the potential for internal investigations and disciplinary actions to address any breaches of conduct or misuse of authority.

The Gremlin

The Gremlin was one singular individual. The word translates as Enforcer of Enforcers. Their job was to kill members of the Guardianship who failed to carry out their duties. The Gremlin agreed they themselves would be killed for not carrying out their duty and that no prosecution could occur in this case.

One who carried out the Divine Sacrifice often agreed to kill the Gremlin if they failed to carry out their duty. The Guardianship (when enforced by a new Gremlin) agreed to avenge an act of prosecution against a Gremlin for carrying out their duties or against a person committing the Divine Sacrifice against a Gremlin for not carrying out their duties. The Gremlin could be regarded as the ultimate thread that holds the rule of law together.

Divine Sacrifice

What is Divine Sacrifice?

The Divine Sacrifice is where a person kills another person guilty of a crime who has not otherwise faced sufficient Justice, making a sacrifice by taking the consequences of killing the person.

It is usually used against those in authority who fail to enforce the Fundamental Law when they are

employed to do so, rather than against those who have broken the law directly.

A person who commits the Divine Sacrifice was referred to under Chakkal Law as a Soyketu.

Who carried out a Divine Sacrifice?

Divine Sacrifice was usually carried out by Guardians.

Guardians who failed to carry out the Divine Sacrifice when required to do so were killed and given a Satan's Burial.

Divine Sacrifice could also be carried out by a person who was terminally ill and would die soon anyway. They did not necessarily have to be Guardians.

"The Adrunati always knew how to make use of those whose lives were already over and had nothing left to lose."

A person could compensate for not having had children by making the Divine Sacrifice. It was through those who made it that society worked the way it was supposed to.

One could also clear a Kaibarta charge (see later) by committing the Divine Sacrifice.

Under what circumstances could Divine Sacrifice be used?

Divine Sacrifice could be used against the offspring of those who had failed to punish those who had broken the Fundamental Law, or otherwise committed injustices against the community. This is so people know their brethren could be punished for their crimes even after they had gone.

"Divine sacrifice is a bit like a nuclear weapon. Something you have in the hope you won't have to use it."

Divine Sacrifice could not be used to kill an innocent person. It could only be used to punish those who had broken the law, failed to punish those who had broken the law, or otherwise committed injustices against the community.

Divine Sacrifice could only be used in extreme cases where the authorities normally tasked with enforcing the law had failed to uphold the Fundamental Law.

Divine Sacrifice is the only guaranteed path to the Afterlife

God will reward those who act to enforce and preserve his law.

“It is only by making the Divine Sacrifice that could demonstrates their true belief in the lord.”

One could cleanse their other sins by making the Divine Sacrifice.

"Even a perpetrator of Grand Larceny could escape divine justice by making the Divine Sacrifice."

Divine Sacrifice Statement

An act of Divine Sacrifice should include a statement in which it was specified what wrongs were committed and by whom.

Divine Sacrifice and the Courts

Provisions had to exist in case a court tried to prosecute a person for carrying out the Divine Sacrifice.

Juries were required to acquit Guardians or others who had made lawful acts of Divine Sacrifice. Lawful in this case is lawful according to the Book of Laws.

A person on trial for carrying out the Divine Sacrifice had to read out a statement condemning anyone who tried to convict them.

Any Judge or Jurist who convicted a person who had committed a lawful act of Divine Sacrifice, they and their family became a target of Divine Sacrifice.

Justification for Divine Sacrifice

Divine Sacrifice was essential for the rule of law as there had to be a way to enforce the law as a last resort if the authorities normally tasked with doing so failed to do so.

The concept was incorporated so the authorities were more obliged of the urgency of bringing Justice to the original perpetrator.

Divine Sacrifice and Debt

A person could also cancel a debt by making the Divine Sacrifice against either the perpetrator of the crime, or someone who was tasked with upholding the law but failed to do so, or a family member of the person who was tasked with upholding the law but failed to do so.

Final Strike

One variation of the Divine Sacrifice was the Final Strike. The Final Strike was a pledge to kill specified people or their family members before you died.

Afterlife (incomplete)

The Image of Hell I saw in my Dream

“The fear of divine judgment adds a layer of religious and spiritual significance to the Adrunati legal system.”

I saw an image of Hell once in a dream I had. It was terrifying beyond anyone's imagination.

I will try to describe what I saw as best I can.

It was very smelly. The smell was so bad. On approaching the entrance, you could start to smell the smell, even from a distance.

"Pray to the Lord for his forgiveness. You may by facing him soon at your divine judgement."

Seas of waste, like sewage. Walls that looked like they were covered in vomit.

Hardy any space for one to move. Endless thirst, nothing to drink.

It was completely silent. Lonely, no demons. And you couldn't even see the other damned souls.

Checks and Balances

This section is included because it's crucial to emphasize the importance of implementing checks and balances within a legal system that is often characterized by its harshness and rigidity. A legal framework devoid of oversight can lead to great injustices, where individuals may be subjected to excessive punishments or wrongful convictions without adequate recourse. The introduction of checks and balances serves not only as a safeguard for individual rights but also as a mechanism to uphold the integrity of the legal process itself.

Checks and balances can take various forms, including independent judicial reviews, oversight committees, and transparent appeal processes. These elements work together to ensure that laws are applied fairly and justly, allowing for the correction of potential abuses of power. For instance, an independent judiciary plays a pivotal role in interpreting laws impartially and protecting citizens from arbitrary actions by law enforcement agencies.

Moreover, the inclusion of public accountability measures can foster trust in a legal system. When citizens feel there are avenues for redress and that their grievances will be heard by unbiased authorities, they are more likely to engage with and respect the rule of law. This engagement is essential in maintaining social order and promoting adherence to legal norms.

Ultimately, without robust checks and balances, any system risks descending into tyranny and chaos, where those in power may exploit their authority unchecked. Therefore, it is imperative that we advocate for systems that prioritize fairness, transparency, and order—ensuring that even in a stringent legal environment, due process remains at the forefront of all proceedings.

Arbitrary Rule and Tyranny

"You don't merely have injustice, you have chaos." Arbitrary rule that violates law.

The concept of arbitrary rule extends far beyond the mere creation of injustice; it fundamentally sows the seeds of chaos within society. When authority is exercised without a consistent framework of laws or ethical guidelines, it leads to a breakdown of order and trust among individuals.

Arbitrary rule often manifests in various forms, such as dictatorial governance, capricious legal systems, or even in organizational hierarchies where decisions are made based on personal whims rather than established protocols.

This unpredictability breeds an environment where citizens or employees feel insecure and vulnerable, as they cannot anticipate how rules will be applied or enforced.

Historical examples abound, from the reign of tyrants who ruled through fear and oppression to modern-day regimes that suppress dissent and manipulate laws to maintain power.

In essence, arbitrary rule not only perpetuates injustice but also destabilizes the very foundations of society, leading to chaos that can manifest in violence, economic instability, and a general breakdown of community trust.

Rights of the Accused

Crucial protections must be granted to individuals facing legal proceedings, both before and after a trial. Colloquially known as procedural rights or due process rights, these safeguards are essential to ensure order and due process throughout the legal process.

You have the right to be treated as innocent until proven guilty in a court of law. This principle ensures fairness in the judicial process. It means accusations alone do not determine your fate. You are entitled to be informed of the specific charges against you as soon as possible. Knowing what you are accused of allows you to understand the situation fully and prepare a defence.

You also have the right to remain silent. This means you do not have to speak to law enforcement or provide any statements that could be used against you. It is your choice to speak or not. Along with this right, you must be given enough time to prepare your case. Adequate preparation is essential for presenting a reasonable defence.

Access to all relevant information is another critical right. This includes evidence the prosecution plans to use against you. Understanding the evidence allows you to build your defence. You must have the opportunity to present your side of the case during the trial. Sharing your perspective is vital in ensuring the court hears your side of the story.

Additionally, you have the right to question witnesses who testify against you. This process, known as cross-examination, is a key part of a fair trial. It gives you a chance to challenge their statements and credibility. You may also call on other witnesses to support your case. Having witnesses who can testify on your behalf can strengthen your defence and help establish your innocence. These rights work together to ensure you receive a fair trial and have a voice in the legal process.

Right to a fair trial

The right to a fair trial is a cornerstone of Justice, allowing individuals accused of crimes to appear in court, understand the charges, and engage with the judiciary. This process ensures transparency and accountability in the Criminal Justice system and promotes public trust.

A fair trial includes the right to a public hearing when facing criminal charges or decisions affecting personal freedom or finances. Key protections during this process include timely hearings, impartial judges, access to relevant information, legal representation, and public verdicts, along with a clear explanation of decisions.

Access to a lawyer is vital for individuals facing legal challenges, enabling them to understand their rights and allegations throughout the legal proceedings. Additionally, accused individuals must have adequate time to prepare a defence by reviewing evidence presented against them, ensuring a fair legal process.

The right to appeal is crucial for correcting judicial errors and delivering Justice, allowing higher courts to review cases. This right not only addresses wrongful convictions but also reinforces the

fairness and integrity of the legal system, serving as a safeguard against Miscarriages of Justice.

Double Jeopardy

Under Double Jeopardy, a person can't face multiple trials for the same crime. This rule prevents re-trials after acquittal and limits charges to ensure fairness and Justice. It bans retrying individuals after acquittal and prohibits manipulating case dismissals to restart proceedings.

Not Proven

"Not Proven" as a verdict in a criminal trial indicates the jury has specific doubts about the evidence regarding the defendant's guilt, even though they may suspect some level of culpability.

This verdict serves as a nuanced legal distinction, highlighting the intricacies of the legal system where evidence plays a crucial role in determining guilt or innocence.

Juries opt for this outcome when the available evidence does not definitively prove guilt beyond a reasonable doubt, reflecting the high standards of due process and the importance of upholding high standards of evidence required to prove guilt.

The concept of "Not Proven" therefore upholds the principle of innocence until proven guilty.

Fundamental and Non-Fundamental crimes

A crucial distinction must be drawn between Fundamental and non-Fundamental crimes, as this differentiation plays a vital role in understanding the legal framework and societal implications of criminal behaviour. Fundamental crimes, which include serious offences such as Grand Larceny, are characterized by their significant impact on individuals and communities.

In times of widespread lawlessness and societal upheaval, it's understandable that we may need to adjust certain legal procedures and protections for the most serious offences. Crimes like Grand Larceny, which involve large-scale theft, can cripple a community's economic stability if left unchecked. When the very fabric of society is under threat, we may need to temporarily suspend some rights for those accused of such Fundamental crimes.

In situations marked by widespread lawlessness—whether due to civil unrest, natural disasters, or other crises—the legal system may respond by temporarily suspending certain rights for the accused. This suspension, while controversial, aims to maintain order and protect the rights and safety of victims and society at large. By recognizing the severity of Fundamental crimes, we can better grasp the complexities of order during times of turmoil and the ethical considerations that come into play when balancing individual rights against collective security.

But any curtailment of rights must be narrowly defined, limited in scope and duration, and subject to strict oversight. Non-fundamental crimes, which may be serious but don't pose an existential threat, should still be subject to standard legal processes with all rights firmly intact.

Trial by Jury

Right to trial by jury is a sacred institution.

Anyone accused of a major crime should have the right to be tried by their peers. This means 12 members of the public will volunteer to hear the evidence in the case and decide on whether the person accused is guilty or not guilty (or not proven, meaning they think a person's guilty, but they cannot prove it) of the alleged crime.

Trial by jury is a fundamental aspect of the Criminal Justice system. It ensures that individuals accused of major crimes have the right to be judged by a fair and impartial group of their peers. By allowing members of the public to participate in the judicial process, we uphold the integrity of our legal system and ensure Justice is served.

Verdicts generally need to be unanimous

It is essential that verdicts rendered by a jury be unanimous, as this ensures a defendant's guilt is established beyond a reasonable doubt. This process safeguards against wrongful convictions and upholds the principles of Justice. Jury service is considered a civic duty, and individuals chosen to serve as jurors play a critical role in upholding the integrity of the legal system.

Jury service should be voluntary

While jury service is essential to a functioning society, it is also voluntary. This means citizens who are chosen to serve on a jury have the opportunity to participate in the administration of Justice, but are not forced to do so against their will.

Miscarriages of Justice

A Miscarriage of Justice occurs when a person is wrongfully convicted and sentenced for a crime they did not commit.

Miscarriages of Justice can stem from a multitude of factors, including misidentification by eyewitnesses, erroneous forensic analysis, coerced false confessions obtained from vulnerable suspects, misleading testimonies and perjuries, as well as corruption by law enforcement or the judiciary.

When an individual is wrongly convicted for a crime, the actual culprit evades Justice and may continue to engage in criminal activities.

The repercussions wrongful convictions on the wrongfully convicted person are also profound and extensive, inflicting severe adverse effects on their mental well-being, social standing, and financial stability. It can devastate lives and tarnish reputations.

Even when a wrongly convicted person is not executed, an extended period spent behind bars can exact a lasting, irreversible toll on both the individual and their family.

To fail to avenge a Miscarriage of Justice is a crime of Kaibarta.

Fackhoury

Fackhoury is the crime of the misuse of power.

The tougher your Criminal Justice system, the fiercer you have to be in making sure there isn't any

injustice in it. The risk of a Miscarriage of Justice could be used as an argument against long sentences and harsh prison conditions. So the risk of a Miscarriage of Justice can undermine effective Justice and deterrence itself.

Miscarriages of Justice must themselves therefore be severely punished. A Miscarriage of Justice is a misuse of power. This is a crime of Fackhoury.

Fundamental and non-Fundamental crimes

A distinction must be made between Fundamental and non-Fundamental crimes. For non-Fundamental crimes, a higher standard of evidence is required for a conviction than for Fundamental crimes, ie. For Grand Larceny. When a person is on trial from breaking the Fundamental Law, they do not have the same presumption of innocence and a lower standard of evidence is required for a conviction. This is because of the of the importance of upholding the Fundamental Law at all costs.

Exoneration

A convicted person may appeal against their conviction if they believe they are innocent.

Exoneration is where a person is acquitted when new evidence comes to light or it is determined the original conviction was reached on the basis of insufficient evidence or corruption.

The acquitted person may be entitled to the payment of compensation if it is found they were wrongly convicted, to help alleviate the hardships they have endured as a result of the wrongful conviction.

Unjust claims

An unjust claim is a false accusation or demand for payment that is not supported by evidence or valid reasoning. It is a form of deceit that can have serious consequences if not handled properly. To "Pay Up" in response to an unjust claim is a form of Kaibarta, which is a crime in itself. Giving in to unjust demands only encourages further wrongdoing and enables the unjust claimant to exploit others.

“In an unjust claim against you, you may refuse to pay and be prepared to go to prison.”

If you find yourself facing an unjust claim, it is important to stand your ground and not give in to pressure. Refusing to pay and being prepared to go to prison, if necessary, demonstrates your commitment to Justice and due process. It is important to seek legal advice and gather evidence to defend yourself against the unjust claim. By standing up for yourself and refusing to be a victim of deceit, you are helping to uphold the principles of truth and integrity in society. Remember, justice prevails when good people take a stand against injustice.

Restitution

Restitution in law was banned under the Chakkal. One could not be allowed to profit from a lawsuit that was not a Larceny or debt claim. Fines, if they were imposed, had to go to the government.

The fundamental principle is clear: individuals cannot use the legal system as a tool for profit-seeking beyond specific, well-defined circumstances. The law explicitly prohibits general restitution claims that fall outside of two key categories: Larceny (theft-related cases) and legitimate debt collection.

This restriction serves a crucial purpose in preventing the exploitation of the legal system for personal gain. When monetary penalties are deemed necessary in other types of cases, these fines are directed to government coffers rather than private parties. This approach helps maintain the integrity of the legal system by ensuring that litigation isn't driven primarily by the prospect of financial windfall.

"Don't pee on my leg and tell me it's raining." Refers to a claim that's obviously just a ploy to make money.

The popular legal adage, "Don't pee on my leg and tell me it's raining," perfectly encapsulates thinly veiled attempts at profit-seeking through litigation. This colourful expression, often attributed to Judge Judy Sheindlin, serves as a sharp rebuke to those who attempt to disguise money-grabbing lawsuits as legitimate legal claims. It reflects the judiciary's imperative to see through deceptive legal manoeuvrers and maintain the court's role as an arbiter of Justice rather than a venue for profiteering.

The ban on general restitution claims represents a careful balance between providing legitimate remedies for actual wrongs while preventing the legal system from becoming a marketplace for opportunistic litigation. This approach ensures the courts remain focused on their primary purpose: delivering Justice rather than facilitating financial gain.

Pay fines in loose change?

One may pay fines in loose change, ie. pennies, if they feel a fine or restitution ruling is unjust. This is done to make things difficult for the recipient, as they will have to spend much time cashing and converting the loose change. For example, a Maine (USA) contractor delivered a $20,000 fine to the town of Palermo in 2025 in a rather unusual way: He dropped off more than 6 tons of coins at the town office. The business owner and contractor in question was cited by the town of Palermo, for illegally constructing a wide gravel road on lakefront property along Lake Sheepscot, which he and a partner purchased in 2024.

Burden of Proof

“One person's word against another's can never be sufficient to prove guilt. There must at least be a neutral third party witness or additional evidence.”

The burden of proof is a fundamental principle in the legal system that requires evidence to establish guilt beyond a reasonable doubt. In cases where it's one person's word against another's, it can be challenging to determine the truth without additional evidence or a neutral third-party witness. Without concrete proof, it is vital to uphold this principle to ensure fairness and due process in the legal process. This standard helps protect individuals from false accusations and ensures that guilt is only established based on reliable evidence.

Plea bargaining

Another technique commonly employed by law enforcement agencies is the practice of Plea bargaining. Plea bargaining is where the prosecution offers a lesser sentence to the defendant in exchange for their admission of guilt.

“The problem with Plea bargaining is it incentivizes people to plead guilty even if they are innocent.”

The problem with Plea bargaining is it can incentivize individuals to plead guilty even if they are actually innocent. This is a troubling consequence, as it may lead to wrongful convictions and undermine the integrity of the Justice system. The pressure to accept a plea deal in order to avoid the possibility of a more severe sentence can be coercive and create an unequal power dynamic between the prosecution and the defendant.

“Forced confessions and Plea bargaining are prohibited. Any conviction that was made that involved forced confessions or Plea bargaining will be overturned by the Committee of Elders.”

In recognition of these concerns, forced confessions and Plea bargaining are strictly prohibited. Any conviction that involves evidence of a coerced confession or plea deal will be subject to review by the Committee of Elders and may be overturned to ensure Justice is served fairly and accurately. Upholding the principles of due process and protecting a persons rights to a fair trial is essential to maintaining the integrity and credibility of the legal system.

Ultimately, the goal of the Justice system is to uphold the rule of law and protect the rights of all individuals, and it is through careful consideration and adherence to ethical guidelines that this objective can be achieved.

Just Cause

Just Cause refers to a case in which a person has broken the law but had reasonable or substantial moral or ethnical grounds for doing so.

What constitutes a Just Cause is usually determined on a case-by-case basis and is thus subjective.

The use of physical force in self-defense is an example of just cause, for example, if one feels their lives or those of their families are in danger.

As an extreme example, it may be determined that a person had "Just Cause" in committing a murder. This provision should only be used in extreme cases such as where a person was fulfilling the terms of a Blood Pact or was in fear of their lives.

Just Cause is not granted automatically. It is always on those accused of breaking the law to prove Just Cause. Those found guilty of having broken the law are guilty until Just Cause is proven.

In general, society has to be based on clear laws not flexible notions of morality. For example, one cannot break someone's leg just because they insulted you. I cannot stab my boss just because he doesn't pay me a fair wage.

Punishment

Laws don't command respect if the penalties for breaking them are not harsh.

The police will also have little incentive to investigate a crime if they know the perpetrator will just be let off lightly by the courts.

Cutting of the hand is an acceptable punishment for Grand Larceny when there is proof beyond any doubt as to the guilt of the accused.

Castration may be used as a punishment for serious violent crimes, when there is evidence beyond any doubt as to the guilt of the accused.

The principle is that the harder it is to catch someone, the worse the punishment. This is done so people are encouraged to give themselves up early.

The reason the penalties for Grand Larceny are harsher than for murder is because one does not profit just by killing someone.

Death Penalty

“The ultimate problems of the moral life are to be solved in the domain of the practical, not of the theoretical, reason. The conscience of every earnest man demands that blood be atoned by blood, and the common man must simply grow doubtful of the existence of justice on earth, if this last and highest punishment is not inflicted. The State makes itself ridiculous and contemptible if it cannot finally dispose of a criminal. There must be a limit for mercy and indulgence, as for the law, a last limit at which the State says: 'This is the end, humanity is no longer possible here. 1 It must be possible to inflict at last a punishment beyond which there is nothing , and that is the punishment of death”, Heinrich von Treitschke

Justifications for Death Penalty

Capital punishment, or the death penalty, should be considered as justified for heinous crimes like murder or Grand Larceny. It should be argued that when a person unlawfully takes another's life, they forfeit their own right to life, aligning the punishment with the severity of the crime.

A key argument for the death penalty is its potential deterrent effect, incapacitating the executed individual but also discouraging others from committing similar offences. This ultimate consequence sends a strong message about the seriousness of such actions.

Concerns about wrongful convictions are valid, but the societal benefits of preventing future crimes will generally outweigh this risk, as long as there is due process with a high standard of evidence proving the guilt of the accused.

It should also be argued the death penalty is more humane than prolonged incarceration, which subjects individuals to harsh treatment and psychological suffering over time.

“Execution is sometimes more merciful than lifelong imprisonment.”

The dehumanising effects of extended solitary confinement are significant, leading to disorientation, hallucinations, and increased suicide risk. Humans require social interaction for well-being, and prolonged isolation can be seen as a form of psychological torture.

The swift nature of capital punishment contrasts with the prolonged suffering of life imprisonment, where inmates endure daily burdens related to their actions.

Dehumanisation

Dehumanisation is lifelong imprisonment whereby a person is perpetually tormented.

Under an ongoing state of captivity, individuals will find themselves trapped within a never-ending cycle of psychological and emotional torment. This perpetual imprisonment deeply affects a person's sense of self and identity, stripping them of their inherent worth and humanity.

The feeling of being constantly subjected to such dehumanisation creates a pervasive atmosphere of despair and hopelessness, eroding any sense of agency or autonomy the individual may have once possessed. Ultimately, this lifelong process of dehumanisation serves to deplete one's spirit and resilience, leaving them feeling isolated and disconnected from the world around them.

"There are only two crimes considered particularly heinous that warrant the penalty of dehumanisation: Kaibarta and Grand Larceny."

The never-ending torment inflicted by dehumanisation can have lasting consequences that extend far beyond the confines of any physical imprisonment, deeply affecting every aspect of a person's remaining life and their relationships with others. In essence, dehumanisation is a harrowing experience that can shape the very core of a person's existence, haunting them throughout their lives with its insidious effects.

Khuk Khi Kai

As another example of extreme punishment, Khuk Khi Kai, also known as the Chicken Dung Cell or Chicken Poop Prison, is a historical prison located in Laem Sing, Chanthaburi, Thailand. Constructed by the French in 1893 during their occupation of the region amid the Franco-Siamese conflict, it served to detain Thai resistance fighters. The tower, which is square in shape, is built from red bricks and measures 4.4 metres in width and 7 metres in height, featuring two rows of slits along its sides. The prisoners of resistance were housed on the ground floor of the tower, while a chicken coop was situated above them. The floor separating the two levels was perforated, allowing chicken droppings to fall onto the prisoners below, serving as a method of torture.

Such methods should be reserved only for the very worst crimes such as Grand Larceny.

Whole family punishment

Under Chakkal Law, Whole family punishment could only be used in extreme cases of Grand Larceny.

“Annihilation of the bloodline may be used as a punishment to deter the very worst crimes.”

The punishment of Elimination of the Bloodline is only used if the perpetrator of a Grand Larceny is difficult to catch. Therefore it gives them the incentive to give themselves up quickly.

A Craig's List could be used for ensuring the punishment of Elimination of the Bloodline was enforced. It was prohibited to destroy the list. Other family members would remain on the hit list.

Elimination of the Bloodline could be the punishment for crimes like International Larceny that are not only very grave, but where the perpetrator is very difficult to catch so the punishment must me made harsher to compensate.

The use of whole family punishment, while extreme, reflects a societal desire to prevent future crimes by targeting entire bloodlines.

Family members of those who have committed Grand Larceny could lose the protection of the Chakkal. This is done to enforce elimination of the bloodline or at least condemnation of the Bloodline. A person could be acquitted of a crime if the victim was on a Craig's List, to effect Whole Family Punishment.

"We will later avenge against them or their descendents if ever they enter our country."

Methods of Execution

The various methods of execution described here, from public foddering to hanging, drawing, and quartering, highlight the historical evolution of capital punishment and the diverse ways societies have sought to express their condemnation of crime. The brutality of some of these methods raises questions about the humanity of the Justice system and the potential for cruelty to outweigh any perceived benefits.

"They have about 101 horrible ways they can execute you, such as making you drown in sh*t."

Bonneting, which involves chainsawing a person in half.

Death by Dragging: A method of execution for the most extreme of crimes.

Historical Information

In Adrunati society, if you murdered someone in a extremely horrific way, you would be executed the same way you murdered them.

Public Foddering

A public foddering is a method of execution whereby the person is pulled rapidly upwards by the neck using a noose and pulley and violently pulled up and down so their body shakes in mid air.

"One has the right to request a public foddering if they believe they have been subjected to an injustice."

A public foddering is used when the victim believes they are innocent and have just been treated badly because it is convenient and are therefore regarded as 'fodder'.

"In the case in which a bank refuses to refund a victim of Grand Larceny, or the authorities refuse to investigate a case of Grand Larceny, the victim is to be foddered to death in the town centre to show they are regarded as nothing."

Gibbeting

Gibbeting is the use of a cage structure from which convicted persons are put on public display to deter crime. The gibbet may be used as a method of execution, with the person being left to die of exposure or starvation.

The use of gibbeting further illustrates the historical use of punishment as a tool for social control and deterrence.

Hanging, Drawing and Quartering

Hanging, Drawing and Quartering is a method of execution that involves the person being tied to a panel, and drawn by horse to their place of execution, where they are hanged almost to the point of death. They are then publicly disembowelled and “quartered”, that is, they are cut into pieces. The person's remains may then be displayed in public places across the country, to serve as a deterrent against high crimes.

Public Executions

Executions were carried out in public in Adrunati society. This was so people could see that people were being executed for various crimes and so executions were subjected to public scrutiny.

Public executions provided a means of ensuring transparency and accountability in the Justice system. The resulting public scrutiny could help prevent wrongful convictions and ensure the punishment was justly applied.

Devil's Burial

A Devil's Burial involves burying a person over Lava. This insures the person will burn in Hell for all eternity. It is used in very extreme cases for those who have not atoned for their crimes or have allowed great crimes to go unpunished, itself an even greater crime than the crimes themselves.

"You can give a person a Satan's burial by flushing their ashes down the toilet."

"But worst than Eternal Damnation is if your soul ceases to exist altogether."

Forgiveness of Crimes or Debts

Under Chakkal Law, a victim may sometimes forgive a perpetrator of a Grand Larceny, but only once they have been convicted. It's not Kaibarta to forgive in this case. It's Kaibarta to forgive a perpetrator of a Grand Larceny who has not been convicted or has not been caught.

Forgiveness for crimes or debts may be possible after a person has been convicted or if it was a legal debt as opposed to a Grand Larceny. This is known as a Boroldai.

A debt can sometimes be cancelled if a life is taken.

Summary Justice

Summary Justice refers to punishments issued immediately by persons in authority, such as police

officers, without going through a proper trial in a court.

There must be limits on the punishments that can be imposed in a summary context, such as limits on the amount of money in a fine.

Summary punishments could be contested in a Bana Mubwa under Chakkal Law.

Those issuing the punishments could themselves face prosecution if they misused their powers.

Jatrana

What if you knew there was a way to stop all Grand Larceny?

The one way to stop all Grand Larceny without needing any of the more harsh methods described is to use Jatrana.

Jatrana is also called the Claudian Code. Grand Larceny will stop when everybody signs up to it.

The concept of Jatrana is where people are not guilty when breaking the law because the Fundamental Law has not been upheld.

Jatrana is one of the more contentious provisions of the Chakkal. It operates as a form of jury nullification.

A court, ie. A judge or jury, may acquit a person for breaking the law in pursuit of Justice if they've been a victim of Grand Larceny and Justice has not been done, for example, if the police won't do anything.

Jatrana specifically refers to the granting of the acquittal rather the breaking of the law

Jatrana is very important in upholding the Fundamental Law. It's a crucial pillar in preserving law and order.

A distinction must be made between Fundamental and Non-Fundamental crimes. Jatrana may only be used if the Fundamental Law has not been upheld, ie. when a Grand Larceny has gone unpunished. It may not be used in cases where only a non-Fundamental crime has gone unpunished.

The Fundamental Law, focused on combatting Grand Larceny, serves as the bedrock requirement for the maintenance of a functional society. It delineates that law and order must prevail, and that no instances of Grand Larceny should escape due Justice.

Jatrana compels the authorities to uphold the Fundamental Law because they know if they don't, then people will be able to break the law and get away with it and you will have lawlessness.

Adrunati daily prayer contained praise for people who broke the law in pursuit of the Fundamental Law in this way.

True adherence to the rule of law mandates endorsing Jatrana. If one truly believes in law and order, they should support Jatrana, and those opposing Jatrana are inadvertently contributing to lawlessness.

It is also imperative to establish supportive frameworks to bolster Jatrana and ensure accountability for those seeking to subvert it.

Those who prosecute those who engage in Jatrana may be subject to retribution. This can be done using Blood Pacts or Divine Sacrifice. The Committee of Elders or Guardianship may intervene to rule on an act of Jatrana.

Jatrana operates through several formal processes:

Claudian Acquittal: Judges/juries acquit defendants of lesser crimes when Fundamental Law violations have gone unpunished.
Claudian Statement: A formal declaration justifying law-breaking on grounds of unpunished Grand Larceny.
Claudian Campaign: Process of building support for a planned act of Jatrana.
Claudian Petition: Gathering public support for Jatrana actions.
Claudian Pardon: Post-conviction relief based on Jatrana principles.
Claudian Code: A pledge by authorities to support Jatrana principles.

When a person is acquitted of breaking the law on grounds of Jatrana, ie. That the Fundamental Law has not been upheld. it's known as a Claudian acquittal.

Claudian Acquittal and Pardon provide a framework for addressing situations where individuals may have broken the law in pursuit of order when the authorities have failed to uphold their duty.

Claudian Acquittal

A Claudian Acquittal is an acquittal whereby a judge or jury acquits a person they know is guilty of a crime, on grounds that the Fundamental Law has not been upheld, ie. That they are engaging in Jatrana.

A juror in this case withholds their verdict.

The Claudian Aquittal is the most powerful tool in the Adrunati legal arsenal. It is ultimately the public and their willingness or not to engage in Jatrana, who will decide whether the Fundamental Law is upheld or not. The public will decide whether or not acts of cheating and skulduggery are allowed to take place through their willing or not to use Jatrana.

A Adrunati judge has also made the Confirmation Pledge and so pledges to make a Claudian Acquittal in certain cases.

Judges can also agree to make Claudian Aquittals without a jury. They can make maybe the Confirmation Pledge and agree that certain safeguards should exist to ensure the Fundamental Law is upheld.

For example, a man named Rob has been scammed out of 500,000 Euros by a scam trading platform. The police will do nothing, claiming the crime was outside of their 'Jurisdiction'. Rob then steals 100 Euros from a shop. Police arrest him and charge him for theft. He is put on trial, and requests a Claudian Acquittal, claiming he was dealt an injustice when the police refused to investigate his case. His lawyer argues the Fundamental Law was not upheld when the police

refused to investigate the fraud to which Rob was a victim. The jury grants the Claudian Acquittal, claiming this is necessary to ensure the Fundamental Law is upheld.

"It is jurors who will collectively decide if injustice and disorder are allowed to continue."

A Claudian Acquittal can also be applied to an offender when a breach in the Fundamental Law happened to someone else. So it extends beyond direct victims, allowing anyone to be acquitted of lesser crimes when there's been a failure to prosecute Grand Larceny against others. This is known here as Third Party Claudian Acquittal.

For example, a person on trial for a non-Fundamental crime may not themselves have been a victim of a Fundamental Crime (such as Grand Larceny). However, a jury may decide to acquit them on the basis that another person was the victim of Grand Larceny and the crime was not investigated.

Claudian Statement

A Claudian Statement is a long statement you read out, persuading various parties such as the government, jurors, druids, and paridas, to allow you to break the law and get away with it on the grounds the Fundamental Law has not been upheld.

This may involve a long process of gaining support, referred to as a Claudian Campaign.

The purpose of a Claudian Campaign is to establish beforehand the legitimacy of a potential act of Jatrana.

One could also start what's known as a Claudian Petition in which you gather support.

Claudian Pardon

A Claudian Pardon is similar to a Claudian Acquittal, except it applies to a person who has already been found guilty and sentenced for a non-Fundamental crime. They may be pardoned by a Judge, Parida, Druid, or even a Monarch, on the basis that the Fundamental Law has not been enforced.

Claudian Code

Those who have not made a Confirmation Pledge may still sign up to a Claudian Code. This is where members of authorities, and even members of the public, agree to support a Claudian Acquittal if the Fundamental Law is not upheld.

National Union of Jurors

A National Union of Jurors may decide it will ask those serving on juries not to convict those accused of some crimes, such as tax evasion, if there is a declared tax strike over a failure to uphold the Fundamental Law.

Pitfalls

Jatrana creates a paradox where the rule of law is both upheld and violated. While it seeks to enforce the Fundamental Law, it simultaneously allows for the breach of other laws, which can dilute the overarching principle of the rule of law.

Determining the legitimacy of a Jatrana claim could lead to moral and ethical dilemmas. What constitutes a sufficient failure to uphold the Fundamental Law? This ambiguity could create divided opinions and inconsistent judgments.

"Navigating these complexities will be key to ensuring that Jatrana strengthens rather than undermines the legal system."

I do not here specify any hard and fast rule for when a Claudian Acquittal should be granted. Here I merely explain the concept. Discretion is ultimately up to jurors.

The reliance on Claudian Acquittals and Pardons introduces subjectivity. Individuals could exploit Jatrana as a loophole to justify illegal actions under the guise of seeking Justice for a perceived failure in upholding the Fundamental Law. They may feel emboldened to commit minor offenses, expecting leniency if they can argue a connection to a failure in upholding the Fundamental Law.

This may reduce accountability for non-Fundamental crimes, undermining the predictability and stability of the legal system.

Without careful implementation, this could potentially lead to cascading acquittals and system unpredictability.

To mitigate these pitfalls, it is crucial to establish clear guidelines, oversight mechanisms, and a robust framework to ensure that Jatrana is applied judiciously and does not erode the foundations of law and order.

Burden of Proof

To ensure Jatrana isn't abused, one must be able to prove the Fundamental crime in question has taken place. Ideally, they would need to provide evidence beyond reasonable doubt in a Claudian Statement.

“A person must be able to prove they were a victim.”

It may be disputed in the court of law whether the Fundamental Law was actually broken.

Further Considerations

In cases where the Fundamental Law has not been upheld due to negligence or failure on the part of the authorities, it is essential to hold those responsible accountable. This accountability can take the form of investigations, internal reviews, or disciplinary actions to ensure such lapses do not recur in the future. It is crucial to educate the public about the concept of Jatrana and the importance of upholding the Fundamental Law.

By fostering a culture of respect for the rule of law and a collective commitment to Justice, society can work towards a harmonious balance between enforcing the law and allowing for exceptions in cases of profound injustice. Additionally, promoting transparency and accountability within the Justice system can help build trust and confidence in the application of Jatrana. This means ensuring decisions regarding Claudian Acquittals and Pardons are made based on clear criteria and evidence, rather than subjective interpretations or biases.

The role of legal professionals, such as judges, lawyers, and law enforcement officials, is crucial in upholding the integrity of the legal system when it comes to Jatrana. They must adhere to ethical standards, fairness, and impartiality in their decision-making processes, even in cases where Jatrana is invoked. Moreover, establishing mechanisms for oversight and review of Jatrana cases can enhance accountability and prevent the misuse of this concept. Regular audits, evaluations, and reporting on the application of Jatrana can help identify any patterns of abuse or inconsistencies that may undermine the credibility of the legal system.

In cases where Jatrana is invoked, it is essential to ensure the rights of all parties involved are protected. This includes the right to a fair trial, legal representation, and due process, regardless of whether one is seeking a Claudian Acquittal or facing charges related to a breach of the Fundamental Law. Furthermore, public awareness campaigns, educational programs, and dialogue forums can help foster a deeper understanding of Jatrana and its implications for the rule of law.

It is my recommendation that one should gain approval via a Claudian Campaign and that a Claudian Acquittal be granted to a third party rather than the victim of a Grand Larceny breaking the law themselves with the intention of being granted a Claudian Acquittal.

By engaging with the community and soliciting feedback, policymakers, legal professionals, and the general public can work together to refine and improve the application of Jatrana in a manner that promotes law and order and social cohesion. In conclusion, the concept of Jatrana is a unique and complex idea that requires careful consideration, thoughtful deliberation, and responsible implementation.

By upholding the Fundamental Law, promoting accountability, and safeguarding the rights of all individuals involved, society can navigate the challenges and opportunities presented by Jatrana with integrity and fairness. Through collaboration, reflection, and continuous improvement, the principles of Justice, equity, and the rule of law can be upheld and preserved for the betterment of all.

Confirmation Pledge

A Confirmation Pledge is a sacred oath made by individuals, promising to chase anyone who commits Grand Larceny against them or face Hell for failing. This oath reflects the Adrunati commitment to Justice and crime prevention. It could include a willingness to kill or be killed, never submit to injustice, and even make Claudian Acquittals for non-Fundamental crimes. The pledge signifies a person's covenant with the divine.

A person, in making the Confirmation Pledge, pledges they will chase to the ends of the Earth anyone who commits Grand Larceny against them, or go to Hell for failing to do so.

A person makes the Confirmation Pledge when they turn, say 18.

They must generally read out loud and sign the pledge.

This solemn oath, taken by citizens upon reaching adulthood, underscores the Adrunati commitment to upholding Justice and combating crime. It reflects a deep-seated belief in the importance of individual responsibility and collective action in maintaining a just society.

The pledge could contain a willingness to kill or be killed.

The pledge would not apply to minor acts of Larceny, only Grand Larceny.

The Confirmation Pledge covers more than just Grand Larceny.

The Confirmation Pledge should contain a pledge never to submit to any blatant injustice.

The Confirmation Pledge should contain a pledge to engage in Jatrana, for example to make a Claudian Acquittal for non-Fundamental crimes in which the perpetrator was themselves a victim of Grand Larceny that wasn't punished. This is called the Buyant clause.

The Confirmation Pledge should contain the Celanian Threat, to commit Grand Larceny yourself if you can get away with it.

The Confirmation Pledge could contain a prohibition on suicide so that a person who's wronged you know you must avenge them.

The Confirmation Pledge could contain a pledge to pursue debts from previous generations.

The signing should be observed by three Druids.

"By making the Confirmation Pledge, a person makes their Covenant with the Lord."

The Confirmation Pledge could contain a clause that a person should, if serving on a jury or in another legal capacity, acquit a person who is on trial for breaking the law in pursuit of the Fundamental Law.

The Confirmation Pledge should include the acknowledgement that one is not in life to fail economically or otherwise, and must contain a provision to prevent failure.

Non-signatories

A person who does not make the Confirmation pledge will be vulnerable. They could be threatened that it will be made known they have not made the Confirmation Pledge and are therefore a target for Grand Larcenists. This is done to encourage people to make the Confirmation Pledge.

Duress

A Confirmation Pledge taken under duress can be declared invalid. God will not accept the Pledge under these circumstances.

The Lord will know when any divine pledge is given under duress and so would not send a person to Hell if the terms of the pledge are violated.

Confirmation Pledge Statement

A Confirmation Pledge Statement is a statement or disclaimer that lets potential Grand Larcenists know you have made the Confirmation Pledge. This is similar to a Protection Pact Statement. One may choose to use the latter if they believe it would have more effect. See section on Blood Pacts.

A sample Confirmation Pledge Statement is included in the Appendix.

“How to ward off scammers. Use this simple quote.”

One could just use a saying to be prompt.

"Attempting Grand Larceny against me? Be warned: my Confirmation Pledge ensures that while you play the long game of luck, I’m just one 'gotcha' away from turning the tables. Remember, the pledge-maker always wins—especially when it’s hell-bent on justice!"

Or the short version.

"My Confirmation Pledge ensures the law always wins."

Gebre Clause

The Gebre (Servant Of) clause is a clause in the Confirmation Pledge that allows a person to take action if too many people reject them for jobs. Such actions could include filing a case with a Bana Mubwa or recording job rejections to a Craigs list. The clause contains a willingness to make certain sacrifices such as being willing to work for a lower starter wage.

Blood Pacts

What is a Blood Pact?

This section delves into the more controversial and extreme aspects of Chakkal Law.

A Blood Pact is an agreement to kill someone if a particular event happens, such that if the person is a victim of Grand Larceny, and they agree they must be killed if they refuse to carry out the murder.

These agreements, involving commitments to violence and even murder, may raise ethical concerns. The emphasis on their use as a deterrent against Grand Larceny highlights the Adrunati willingness to employ drastic measures to uphold Justice.

In addition, the focus on mechanisms for enforcing Blood Pacts, such as Security Documents and the involvement of multiple parties, highlights the Adrunati emphasis on ensuring that agreements are upheld.

A Blood Pact must be in a physical form

A Blood Pact must be in a physical form using special parchment, not just a digital form.

Under what circumstances are Blood Pacts used?

Blood Pacts are generally used only in the very most extreme cases to ensure the very worst things do not happen, such as a Grand Larceny being allowed to go unpunished.

In Adrunati society, it was generally advised that no-one should have any more than a small amount of wealth without first entering into a Blood Pact.

Blood Pacts, like other such legal instruments described in this book, basically work like a nuclear deterrent. They're something you have in the hope you won't have to invoke them.

A Blood Pact is usually signed in conjunction with any action involving a large amount of money. A person may sign a Blood Pact when opening a bank account, taking out a loan, or even when signing a business or trade agreement.

"The Blood Pact is the ultimate safeguard against blunder, dysfunction, chaos and stupidity."

Enforcement

Blood Pacts and other such pledges are enforced by another person or group of people. They must invoke third parties, both as targets and as assailants.

In Adrunati society, this would possibly be the Guardianship, agreeing to kill the person who has signed the pact if they don't fulfil the terms of the pact.

Three Druids would also have to observe the signing of the pact. It was customary for the Druids involved in a Blood Pact not to use their real names or addresses.

One could even make a second Blood Pact, agreeing to enforce the first.

Security Document

A Blood Pact could include an additional Security Document. This exists in case the original Blood Pact Document is lost or destroyed and to provide an additional level of covenant to the pact in case someone refuses to carry out the terms of the Pact. This is a Document that stipulates the penalties for destroying the Blood Pact or for a failure to carry out the terms of the Pact. It is signed by several parties.

Extra Level Enforcement (ELE)

For extra security, it's usually practice to have yet another person or group of people agree to kill the first person assigned to enforce the Blood Pact if they fail to do so. Possibly even further levels of enforcement are used to be completely secure. This practice of including extra levels of enforcement may also apply to other legal agreements to provide more security.

The various levels of enforcement together are called an Enforcement Chain.

Jehoram

It is forbidden to lie about having signed a Blood Pact or made a Confirmation Pledge. This is so people know it cannot be a bluff.

Bluffing in violation of this provision is called Jehoram.

If you were found out to have bluffed, you could lose your rights to your money if it's recovered.

"Signing a Blood Pact means they know you have to enforce it."

Jasher Lock

A Jasher Lock is the provision that is included in a pact that forces you to take an enforcement action for fear something bad will be done to you. It's prohibited to lie about having the Lock.

The fact that it's illegal to lie locks you into whatever action you pledge to take.

Collective Blood Pacts

Collective Blood Pacts may be signed. This is an agreement between a group of people to murder someone if a particular event happens, such that if one of the members is a victim of Grand Larceny, and if the member refused to carry out a murder, the group has agreed to kill them.

A Bachhar Blood Pact is a collective Blood Pact a group of people sign for just in case one is a victim of Grand Larceny.

One could also create a large collection of interlocking Blood Pacts by victims of Grand Larceny individually signing Blood Pacts.

"Implicit" Blood Pact

An "Implicit" Blood Pact may be created in some cases. This is where a person automatically enters into a Blood Pact when they perform a certain financial action, such as opening a bank account. A committee of Druids would have to ratify that such a pact would exist under these circumstances.

A complex system of implicit Blood Pacts could be created when people engage in various financial activities. For example, an implicit Blood Pact is created when a person lends money, has money stolen, or is forced to hand money over. If the person has not repaid the money, plus interest, they are killed.

General Blood Pact

A "General" Blood Pact is a Blood Pact that could define any misdeed that violates common sense to be actionable, It involves recording the misdeeds to a Craig's List. You would have a Bana Mubwa assess the claims. The person making the claim would need to have a very good justification and would have to put it in writing.

Protection Pact Statement

A Protection Pact Statement is a statement or disclaimer that lets potential Grand Larcenists know you have made a Protection Blood Pact.

A sample Protection Pact Statement is included in the Appendix.

Immunity Pact

This is a type of Blood Pact a person can sign to give themselves legal immunity from litigation, when for example they publish a book. The pact would pledge retribution against those who attempt to file unjust lawsuits alleging libel or slander by the author who makes the pact.

Enforcement (incomplete)

"Remember that you have to be lucky every time in evading capture, but we only have to be lucky once in catching you."

This section explores various provisions and principles related to law enforcement, particularly in the context of combating Grand Larceny and promoting order in society. It emphasizes the necessity for effective mechanisms to catch criminals and deter future offences, focusing on community involvement, police efficacy, and citizen responsibility.

The discussions here include special provisions such as the Burdak Provision, the Kambuji Provision, and the Masuluke principle, which provide incentives for reporting crimes and ensure accountability. The overarching theme here reinforces the idea that upholding the law is essential for civilization, and that proactive law enforcement can create a safer and more just society.

The effectiveness of law enforcement in contemporary society revolves around its ability to combat crime while fostering community cooperation and engagement. This section outlines specific provisions designed to permit law enforcement to operate efficiently and prevent crimes like Grand Larceny. It highlights several principles that can serve as tools for encouraging reporting and participation in crime prevention.

In most cases, the argument that something simply cannot be done is a valid reason for not doing the said thing. But this may not be used as a reason for allowing an act of Grand Larceny to go unpunished.

Upholding the law is essential for maintaining civilization, and proactive measures by law enforcement coupled with societal participation can significantly reduce crime rates. Institutions must embrace innovative measures that incentivize whistleblowing, community engagement, and a zero-tolerance approach to even minor infractions to foster a safe environment.

Burdak Provision

This is the provision called whereby as long as a person who breaks the Fundamental Law is easy to catch, they will get let off with a slap on the wrist for the first offence, to incentivise them to give themselves up.

Also to emphasise that savage measures are not normally necessary in well law governed societies with efficient law enforcement.

Likewise, the harder it is for the perpetrator of a crime to catch, the worse the crime has to be considered and the worse the punishment has to be. This is done to provide sufficient deterrent to compensate for the perpetrator being difficult to catch.

This provision should only be used for Grand and International Larceny.

Police (incomplete)

"The Police are the people are the people are the police." Sir Robert Peel

Use this simple saying to ward off fraudsters. "Remember that you the Fraudster, has to be lucky every time in avoiding being successfully investigated, whereas I the Fraud Investigator, only have to be lucky once in successfully investigating you."

"And we have provisions in the Chakkal to ensure the willpower and persistence exist."

What it takes to enforce the law

It does not take many people to investigate a crime, only a small team of determined people.

In the realm of investigating Grand Larceny, what truly matters is not the sheer number of individuals involved but rather the unwavering determination and perseverance exhibited by a small group of dedicated individuals. This select team can efficiently and effectively navigate the intricacies of an investigation, ensuring Justice is served and the truth ultimately brought to light.

“What's important with these things is not manpower, but willpower.”

Effective Deterrence

The rationale behind enforcing laws, particularly for serious offences, is to create a deterrent effect by ensuring potential criminals recognize there is a real risk of Justice.

“Crime prevention hinges on perpetrators knowing there is a realistic chance of being caught.“

Authorities may argue that investigating fraud is too costly, but deterrence is the goal. For instance, investigating a £2,000 theft may cost £200,000, but it signals to potential criminals they won't escape Justice. The potential for arrest acts as a key deterrent to crime, illustrating that the perception of being caught outweighs the cost of investigating crimes.

The police don't even have to spend extra funds on investigating the crime. You're just asking them to knuckle down and do the jobs they are already paid to do.

Properly conducted investigations can reduce overall crime rates, lessening complaints and workload for authorities. If the authorities do their jobs properly, there won't be as much fraud to begin with as many potential criminals would think twice. In turn, it would mean fewer complaints and less work for them.

You may not care about the victims. They may just be common fodder. What you do need to be concerned about however, is not creating a situation in which it pays to be a criminal.

Collective Responsibility

Just as the Adrunati understood that Justice required community involvement, modern financial crime prevention demands participation from all sectors of society. Banks, regulators, law enforcement, and citizens must work in concert to create an environment hostile to Grand Larceny.

Whistleblowing, Kambuji provision

The Kambuji provision is the provision whereby the first person to blow a whistle on someone engaged in Grand Larceny not only avoids prosecution, but also receives a share of recovered funds

after a successful conviction of the person engaged in Grand Larceny. This also applies to people who are the first to identify (with reason) a case of Grand Larceny.

“The first whistleblower receives immunity from prosecution and may gain a financial reward, promoting the reporting of Grand Larceny.”

Providing financial rewards for whistleblowers also helps shift the risk from victims to criminals.

The person who helped identify the perpetrator could even get the full amount of money stolen. This sacrifice is necessary to ensure perpetrators are caught. In a society where such crimes are very rare, it may be possible for the state to reimburse the victim.

There will need to be a mechanism whereby provisions such as that a person who provides information gets some of the recovered funds, is upheld. This could take the form of an additional Blood Pact or Security Document.

Historical Information
Some historical information is worthy of note. In Iceland in the Middle Ages, a plaintiff could go to court to have the defendant declared an outlaw. A person who then killed the outlaw could not be prosecuted. In addition, anyone who gave shelter to the outlaw could be prosecuted for doing so.

Masuluke principle

It is a crime to withhold information you know about a Grand Larceny.

The Masuluke principle stipulates that a person who knows something about a Grand Larceny is guilty if they don't report it. This would also apply to someone residing in another country.

“Failing to report known information about a Grand Larceny itself constitutes a crime.”

Broken Windows Theory

The Broken Windows Theory suggests that if the police investigate minor offences such as vandalism, graffiti, petty thefts, and fare evasion, it helps to create an atmosphere of order and lawfulness.

On the other hand, it's suggested that tolerating small infractions can lead to a broader acceptance of crime. That visible signs of crime, anti-social behaviour and civil disorder create a perception of ineffectiveness, and that this consequently creates an environment that encourages further crime and disorder, including serious crimes.

"They always make a deal of nipping any petty violation of financial rules in the bud. This makes the serious financial crimes far less likely."

The dissent into lawlessness, particularly financial lawlessness, starts when you don't enforce the small stuff.

By creating an ordered and clean environment, one sends the message that the area is cared for and that law-breaking is not tolerated. Conversely, a chaotic environment, one that is not maintained (broken windows, graffiti, excessive litter), sends the message that the area is not cared for and that

crime won't be investigated.

"Look after the pennies and the pounds take care of themselves." Broken Windows Theory

Traps

"Traps" could be set for those thinking of committing Grand Larceny. People could pose as victims, to collect information and give false information. This will allow law enforcement to identify the perpetrator when they attempt to use the false information.

An emphasis on deterring crime through severe penalties and proactive measures, such as the use of traps, reflects a proactive approach to law enforcement.

Using AI to catch people

The implementation of artificial intelligence in law enforcement offers a promising solution for enhancing crime detection and prevention. Leveraging AI can be beneficial in addressing these challenges. AI, when used responsibly, can be a powerful ally in enhancing security and order. By leveraging advanced algorithms and machine learning capabilities, AI can analyse vast amounts of data, including surveillance footage, social media activity, and patterns of criminal behaviour. This technology could enable police and investigators to identify potential suspects more effectively, predict where crimes are likely to occur, and link seemingly unrelated cases to uncover larger criminal networks.

Making a Fuss

It must again be stressed that when it comes to addressing instances of Grand Larceny effectively, it is essential to emphasize the seriousness of the offence right from the start. This means that when the crime first occurs, the initial victim should raise significant alarm and attention to ensure the severity of the offence is not downplayed or overlooked. By making a substantial fuss and drawing attention to the theft, the victim can help set a precedent for how such criminal acts will be handled in the future. This strong reaction not only serves as a deterrent for potential offenders but also signals to law enforcement and the community that Grand Larceny will not be tolerated. Additionally, the outcry generated by the first victim can prompt swift action and investigation, increasing the chances of apprehending the perpetrator and recovering the stolen funds. Ultimately, the immediate response to Grand Larceny plays a crucial role in establishing the gravity of the crime and setting the tone for its resolution. Therefore, it is crucial for victims to speak up loudly and demand appropriate action to ensure Justice is served and the integrity of the law is upheld.

Reprinting

If the money lost to fraud cannot be recovered, a central bank could simply re-print the money.

Suppose you have a game of football. What do we do if a 'foul' takes place? You take away points from the perpetrator, or the perpetrating team, and you award points to the victim. Because that is fair, and because the perpetrator broke the rules.

Opponents of this scheme may argue the problem is that when money is lost to fraud, it won’t come out of the system. It just goes into someone else’s pocket. So if you reprint the money, you just fuel inflation, no?

"If it's the government's job to punish and deduct points for cheating, then it's also the government's job to reprint and award points for being cheated."

But we print money anyway to give to banks, and the amount in question wouldn't be much on a macroeconomic level. For example, £7,000 was once transferred from my account in tax to the tax authorities by mistake due to a typo by a bank clerk. The bank then just re-printed another £7,000 and called it a 'credit correction'. At the time of writing, savers in Britain had up to £70,000 'protected' in case such a loss occurs. But the scheme didn't cover fraud losses.

And if the money was transferred to an account in another country, as was often the case with most fraud at the time of writing, then it is no longer in circulation in your country.

Opponents of the scheme may also argue that people would be able to defraud the system by claiming a fraud loss to a friend or accomplice and reclaiming the sum from the bank. But that could be remedied with robust laws and enforcement thereof. Consider that laws already exist in most countries against things like counterfeiting, and tax, benefit, and insurance fraud. And we could, if necessary, require people to 'prove' the money was lost to fraud. When the offender is identified, the amount in question could be raised as a debt against them.

Possibly, a court could award a person funds, and the debt could be passed onto an unknown person. There have already been cases in history in which money is awarded to the claimant or victim when it cannot be extracted from the defendant or offender. For example, in the British court series Judge Rinder, any awards handed down by Rinder are paid by the production company rather than the defendant.

This system wouldn't be perfect, but it would be an improvement on not having any system of refunds at all.

State of Lawlessness

This section discusses the concept of a “State of Lawlessness,” which can be declared by a person in a position of high authority when the government fails to uphold the Fundamental Law. In such scenarios, communities must be able to enforce order and Justice independently. The declaration serves to expose the breakdown of law enforcement, allowing for self-destruct mechanisms to be activated. It introduces principles such as the Mlindeli and Chess principles, which focus on punishing high crimes post-lawlessness and deeming wealth acquired during lawlessness as illegitimate. It's even argued that individuals may resort to theft as a means to highlight law enforcement failures and ensure the enforcement of the law, positing that morality is contingent upon the existence of a functioning legal framework.

What is a State of Lawlessness?

A State of Lawlessness represents a situation where the established public law enforcement or legal institutions have demonstrably failed to uphold public order, protect rights, or administer Justice.

It transcends mere sporadic criminal activity. It signifies a systemic breakdown in governance and the rule of law. This declaration serves as a crucial alert, signalling to the populace that the social contract has been severely compromised, necessitating immediate and profound shifts in behaviour and communal organization.

When a State of Lawlessness is declared, it is an acknowledgement that the protective functions of the state have collapsed, leaving citizens vulnerable. In such dire scenarios, the responsibility for maintaining law and order effectively devolves from the failing authorities to the communities themselves. This necessitates that law-abiding members of the public not only be empowered to defend themselves and their property against criminal elements, filling the void left by absent or ineffective state protection.

"When established law enforcement mechanisms fail to address crime, communities must protect themselves, imposing order and Justice."

This in practice may necessitate the formation of community vigilante groups or even the establishment of an informal system of Justice to preserve some semblance of order. This underscores a fundamental principle: the right to self-preservation and the collective duty to secure one's community in the absence of legitimate authority.

A key trigger for declaring a State of Lawlessness is the observable and persistent failure by authorities to uphold the Fundamental Law, particularly concerning Grand Larceny. This isn't merely about individual acts of theft but rather a pervasive pattern where significant, often systemic, acts of unlawful appropriation of wealth or property go unaddressed by the very institutions designed to prevent them. This could imply complicity, incompetence, or deliberate inaction on the part of governmental or financial authorities, signalling a fundamental betrayal of public trust and economic security.

Declaring a State of Lawlessness

If the government is refusing to uphold the Fundamental Law, then a State of Lawlessness may be declared.

“One may declare a State of Lawlessness, triggering the self-destruct mechanism.”

The declaration of a State of Lawlessness is typically made by a figure possessing significant moral authority, such as a high cleric or priest. Their pronouncement carries weight not because of political power but because they are seen as guardians of fundamental truth and justice, uncorrupted by the governmental failings. By declaring such a state, this authority figure is simply articulating an observable truth: that High Crimes have taken place, and crucially, that the established authorities have failed in their duty to enforce the law against them. This declaration legitimises the public's loss of faith in the system and empowers them to take alternative actions.

“In chaotic scenarios, communities must find ways to maintain law and order.”

In declaring a State of Lawlessness, you are merely telling the truth and about what has happened. That a Grand Larceny has taken place and that the authorities will not enforce the law.

Self-Destruct mechanisms like these need to be in place in case the law is not enforced.

The Declaration of Lawlessness should warn people that your money isn't safe and that it will be stolen and nothing will be done.

It should also contain a statement that crime pays and should advise what people must do to stay

safe. It should outline the Rules for living in a lawless society.

In the case of a refusal by the authorities to deal with International Larceny, it may be announced that your country is fair game. It may be announced that people in other countries may steal from people in your country, and that no-one will do anything because they are in another country.

Raising the Alarm

As already emphasised, a person is required to raise the alarm immediately if it becomes clear the Fundamental Law is not being upheld. A person who does not raise the alarm is guilty of allowing crimes to continue.

It is a crime to fail to raise the alarm when it becomes clear the Fundamental Law is not being upheld. This could be considered a crime of Kaibarta as you are allowing Grand Larceny to take place.

False Alarm

In addition, a person who raises a false alarm and declares a State of Lawlessness without a just cause has misused the powers of the Book of Laws and so has committed Fackhoury.

Additional Actions

One may also call for a run on the banks. It may be announced that one's money is not safe in banks and that people should not keep their money there.

A State of Lawlessness often precipitates a grave warning about the stability of the financial system. It is common for such a declaration to be accompanied by an action such as a call for a run on the banks, advising the public that their money is no longer safe within traditional financial institutions. For example, if a Grand Larceny has taken place, it will suggest that the very mechanisms designed to protect assets have become compromised or are complicit in their loss. Encouraging a withdrawal of funds reflects a complete erosion of trust in both governmental oversight and the banking system, signalling a profound economic and societal crisis where individuals are urged to secure their wealth by any available means outside of conventional channels.

Xecotcovach

Xecotcovach is a provision whereby law-abiding members of the public are authorised to defend themselves against criminals and deal with known troublemakers. It is upheld by retribution such as Divine Sacrifice against those who prosecute those who defend themselves.

“When established law enforcement mechanisms fail to address crime, communities must protect themselves, imposing order and Justice.”

A State of Lawlessness is a declaration of the failure of law enforcement, prompting communities to take action.

“The Book of Laws needs to authorise followers to use any means necessary to deal with scum.”

Mlindeli principle

The Mlindeli principle is the policy that allows those guilty of High Crimes during an era of lawlessness (or Anarcho-Tyranny) to be punished or for their family or descendents to be punished, after the rule of law has been restored.

Chess principle

Following a period of lawlessness, wealth acquired during the period may be confiscated, asserting that such wealth is illegitimate. This is called the Chess principle.

It's called the Chess principle because you are resetting the Chess boards after all the moves made in the game will be illegitimate during the period where the rules were not enforced (ie. The State of Lawlessness) and many people will have cheated.

Limitations imposed during a State of Lawlessness

Communities may in times of lawlessness, impose limitations on personal wealth to limit profits from crime.

Rational for declaring a State of Lawlessness

Some things are so bad they cannot be allowed to happen at all.

There has to be constant vigilance about a possible descent into lawlessness.

By training all followers of the Book of Laws to jump at the sign of any gap in the Fundamental Law, you are giving the authorities no choice but to enforce the Fundamental Law in full and without compromise.

Celanian Threat

The Celanian Threat is a threat a person makes to break the Fundamental Law if it's not enforced.

A person would read out something like the following in a Temple:

"If the Fundamental Law is not upheld, it means people can commit Grand Larceny and get away with it. On these grounds, I would feel justified and in some regards even obliged, to commit Grand Larceny myself. I warrant this on the grounds that this threat, and the knowledge that it will be carried out, is necessary to ensure the Fundamental Law is upheld."

You have a religious duty to threaten to exploit to the fullest any black hole in the Fundamental Law, and to carry out this threat if ignored, so people know for all eternity that it's not an empty threat.

“Once it becomes clear the Fundamental Law is not being enforced.”

It is compulsory for all followers of the Adrunati religion to make the threat.

“A threat is meaningless if you're not prepared to carry it out.”

This is done to help ensure the authorities know there can be no black hole in the Fundamental Law.

It's not a sin to steal. It's only a sin to allow stealing to go unpunished.

"We impose the penalty for Grand Larceny, not because we believe it's the greatest of possible sins. We impose the penalty because we can and because it preserves law and order for our benefit."

Stealing is only immoral in a law-governed society.

One may steal in a lawless society, or if a state of lawlessness is declared in a formally law-governed society.

Behera

By committing Grand Larceny in a lawless society, you are helping bring about a more law-governed society in long run by sending the message that the law will be broken if it's not enforced.

This idea is called Behera. It suggests that stealing in a lawless society can serve as a catalyst for maintaining law and order.

“Consider it an invitation to steal.”

By stealing, you are helping to send the message that one cannot be expected to behave unless they have a reason to do so. It's helping to send the message that you absolutely have to have an enforced Fundamental law.

“The Book of Laws doesn't say be good, it says don't be helpless.”

The Commandment in the Bible not to steal should be interpreted as referring only to a law-governed society in which no State of Lawlessness has been declared.

"Behera only applies to the exceptional circumstance in which a State of Lawlessness has been declared. Under normal circumstances, a person should live by the rule of Do As You Would Be Done By and should be charitable. This is essential for a civilised society."

Basically according to Adrunati Law, you are required to engage in skulduggery if skulduggery goes unpunished. This is to send the message that skulduggery must never go unpunished. If an act of skulduggery against you goes unpunished, you are the sinner and you will go to Hell.

"If you are a "good" person in a society in which acts of skulduggery go unpunished, you are just a pig waiting to be slaughtered."

Stealing in a lawless society is not incompatible with God's law because by stealing, you are sending a message that people will steal in a lawless society, thus helping affirm the necessity of enforcing the Fundamental Law. So by stealing, you are helping bring about a more law governed society in the long run that has no stealing. By not stealing in a lawless society, you are not helping to bring about a more law-governed society, and are not stopping other people from stealing. Thus by not stealing, you are merely creating more scope for stealing to take place in the future.

"A crow catches and eats mice. Are the "good" mice virtuous for not fighting back? No, they are just weak and therefore deserve to be eaten by the crows."

Followers must be empowered to win in a lawless world. There is also the morality of survival itself. One must survive at all costs. In a world of rats, you have to be a rat. One just loses out if they are not stealing when they can get away with it.

Read again the **rules for living in a lawless society**.

Playing the Game

If you find yourself in a lawless society, you have to 'play the game'. You have to know how to be a successful scammer without becoming a victim yourself.

Remember rule number 8: Become a scammer yourself.

At the time of writing, my professional advice to anyone was that engaging in crime is profitable.

For example, property scams can be a very lucrative and highly profitable opportunity. Advertise a house in a sunny foreign destination. Use a foreign bank account so the authorities think you're in another country. They'll just use the lazy excuse that it's 'outside of their jurisdiction'.

A common trick involves advertising a house for sale or rent in a sunny, attractive foreign destination to entice potential victims. Basically, you showcase a desirable property in a sunny and appealing overseas location. Your advertisement could feature idyllic images of beachfront villas or charming countryside cottages. You will highlight the perceived lifestyle benefits, such as perpetual sunshine, lower living costs, or a relaxed pace of life.

This exploits a buyer's desire for a dream home or a holiday escape. You could use professionally edited photographs or even staged virtual tours to create an irresistible facade. The advertised property could be portrayed as a rare opportunity, perhaps a distressed sale or a highly sought-after rental in a prime location. This creates a sense of urgency, pressuring potential victims to act quickly without thorough due diligence. The goal is to capitalise on the emotional appeal of a foreign paradise, blinding individuals to the underlying deception.

To further conceal your actions, you should use a foreign bank account to receive payments. This is done with the intention that if the authorities investigate, they'll mistakenly believe the you are located in another country. Law enforcement might then use the convenient, but often lazy, excuse that the crime is 'outside of their jurisdiction', meaning they won't pursue the case because it's supposedly too difficult or complex to investigate across international borders. This allows your to get away with the crime, leaving the victims without their money or property.

Again, by perpetrating Grand Larceny in a society lacking law enforcement, one contributes to the establishment of lawful order in the long run by demonstrating that laws must be upheld.

The Story of Adam and Bob

A harrowing video from the Financial Conduct Authority (FCA) very briefly and powerfully showed how easy it was to fall victim to a pension scam.

The video featured a man named Bob, who is 57, and lives with his wife Cathy. The couple had two children and five grandchildren. Bob had worked for 40 years but suspected his pension wasn't going to be enough for his retirement.

He then received a phone call out of the blue from a man I have named "Adam", offering him a free pension review. Bob was enthusiastic.

Bob stated: "He knew me by name and spoke professionally about investments. He seemed like a really decent guy."

Adam then disappeared with all of Bob's pension savings.

Adam is shown enjoying a nice expensive vacation while Bob is seen to be sad and depressed, having to live a very frugal retirement as he now only has a small state pension to exist on.

The FCA's message was "Don't let a scammer enjoy your retirement – find out how pension scams work, how to avoid them and what to do if you suspect a scam." i.e. Don't be Bob.

The real moral of the story is don't be Bob, be Adam. Be the winner not the loser. In a lawless society it's eat or be eaten, and just being "good" means you get eaten. In a world of rats, you have to be a rat. If you can steal and get away with it then other people will be stealing, and if you don't you will just lose out.

Assumed Hostility (incomplete)

Assumed Hostility is where a person you contact who doesn't know you well or maybe not at all, always assumes you have bad intentions. This can lead to misunderstandings, conflicts, and even false accusations.

It can be incredibly damaging, especially if you find yourself being unjustly accused of something you didn't do, such as stalking when you were simply trying to help someone. In these cases, it's important to stand up for yourself and contest the false accusations.

Kakmo

Kakmo is the crime of contributing to an atmosphere of Assumed Hostility.

If you've been subjected to an injustice such as being accused of stalking when you're trying to help someone, this is known as Kakmo.

You can contest the false accusations using an anti-Assumed Hostility Blood Pact that promises retribution against those making the baseless accusations. In a society where Assumed Hostility is common, you must make the Blood Pact in advance and include a note about it in your profile.

This sends a clear message that you will not tolerate baseless accusations or unfair treatment.

Yatin

Yatin is the principle that you should be able to go about your life without having to worry about being sued or falsely accused of breaking the law or anything like that unless you do something

that's obviously illegal or obviously wrong. Also, there needs to be a mechanism whereby violations of this principle are very aggressively dealt with.

"You have to very aggressively enforce common sense sometimes."

Feud Resolution (incomplete)

A feud is characterized as a prolonged and often bitter conflict or state of hostility, particularly between two families or clans. This term, which can also refer to more severe instances such as a blood feud, vendetta, faida, clan war, gang war, private war, or mob war, describes a long-standing dispute or struggle, frequently involving social groups, especially familial units.

The origins of a feud typically lie in one party's perception of having been attacked, insulted, harmed, or otherwise wronged by another. Such feelings of deep resentment often lead to initial acts of retribution, provoking the other party to respond with grievance and a desire for vengeance. This cycle of retaliatory violence perpetuates the conflict, making it exceedingly challenging to resolve the feud amicably.

"Feuds can last for centuries."

Feuds can endure for generations and may escalate into severe acts of violence. A 'mob war' occurs when rival families engage in open conflict, resulting in the destruction of each other's businesses and the assassination of family members. Such wars are typically catastrophic for all parties involved and can significantly influence the rise or decline of a family.

A Court may try to resolve a Feud by requiring awarding damages to one or another party after judging the case.

Fundamental Crimes

The three Fundamental crimes in order of gravity are Kaibarta, Fackhoury, and Grand Larceny.

These crimes may have been referred to in previous texts the the three Unforgivable Crimes. This is erroneous as Kaibarta is the only crime that can be said to be truly Unforgivable. The other two can be forgiven in rare cases.

Fundamental Crimes could be dealt with by a separate court called a Fundamental Court.

Grand Larceny

Grand Larceny is a serious criminal offence that involves unlawfully taking a substantial amount of money or property from another individual or entity. This crime is often associated with financial fraud and can have devastating consequences for the victims involved.

Individuals who commit Grand Larceny must face severe legal penalties, such as long terms of imprisonment or execution. This is crucial to ensure that Justice is served and to prevent further harm to others.

Counterfeiting currency also counts as Grand Larceny as you are stealing from society.

Kaibarta

Kaibarta is the crime of allowing Grand Larceny to go unpunished.

Kaibarta is considered a uniquely grave wrong, the highest crime of them all. It is the only crime that's considered to be fully Unforgivable. In Adrunati society, you could be burned to death for this crime.

“The failure to punish evil is itself the greatest possible evil.”

The highest crime under Adrunati Law is Kaibarta, not Grand Larceny.

The failure to punish evil deeds is in itself the greatest form of evil. In fact, it is said the consequences of allowing Grand Larceny to go unpunished can be even more severe than the actual crime itself. This concept is rooted in the belief that by not holding individuals accountable for their wrongdoings, society is essentially condoning and enabling such behaviour.

Kaibarta specifically refers to Grand Larceny going unpunished and not other crimes.

"The punishment for allowing Grand Larceny to go unpunished is even more extreme than the punishment for Grand Larceny itself."

Ultimate Blasphemy
Allowing Grand Larceny to go unpunished is the ultimate blasphemy because you are allowing people to make large amounts of money without having to work for it.

In Adrunati society, a person goes to Hell if they allow a Grand Larceny committed against them to go unpunished.

If the perpetrator of a Grand Larceny is not caught, then only the victim goes to Hell, the perpetrator does not.

“You will be remembered badly for all eternity if you don't right an act of Grand Larceny.”

Victims of Grand Larceny could get a Devil's burial if the perpetrator is not caught and Justice isn't otherwise done.

In order to secure their place in the afterlife, a person must avenge any act of skulduggery against them that has not already been appropriately punished.

This provision is included as the authorities will more likely take the issue seriously if they know the victim will go to Hell if Justice isn't done.

Suicide Without Vengeance
Suicide Without Vengeance is where a person commits suicide due to an injustice without avenging the injustice. It's punished by a Satan's Burial so that people know injustices will be avenged.

Disregarding Justice For The Sake Of Convenience
Kaibarta goes beyond just neglecting to punish criminal acts; it also includes the act of disregarding

truth and Justice for the sake of convenience. This distortion of Justice can have far-reaching consequences, as it undermines the very foundation of a fair and just society. Moreover, sacrificing an innocent person for the sake of convenience is a grave atrocity, as it shows a blatant disregard for the principles of morality and ethics.

“It is the great crime of dispensing with truth and Justice on the grounds of convenience or sacrificing an innocent person on the grounds of convenience.”

Further Thoughts
The concept of Kaibarta, the sin of allowing Grand Larceny to go unpunished, highlights the Adrunati belief in the absolute necessity of upholding the Fundamental Law. It emphasizes the collective responsibility to ensure Justice is served and the severe consequences for those who fail to do so.

In essence, Kaibarta serves as a reminder of the importance of upholding Justice, truth, and accountability in society. It highlights the dangers of turning a blind eye to wrongdoing and emphasizes the need for individuals to stand up against injustice, even if doing so may be challenging. By recognizing and addressing instances of Kaibarta, we can work towards creating a more equitable and morally upright community for all.

Fackhoury

Fackhoury is a serious crime that involves the misuse of power, particularly within the criminal Justice system. It is crucial for a strict legal system to maintain a balance by ensuring that injustice does not prevail. The possibility of a Miscarriage of Justice can be a major concern, as it can undermine the effectiveness of the legal system and its ability to deter criminal activity.

When a Miscarriage of Justice occurs, it is essential for appropriate punishment to be administered. This is because a Miscarriage of Justice, which is essentially a form of Fackhoury, represents a significant abuse of power.

Another example of a misuse of power that could be considered Fackhoury is where you give a sentence that's obviously too harsh for a minor crime.

In Adrunati society, in severe cases, individuals found guilty of Fackhoury were punished by being burned to death. This extreme form of punishment highlights the severity with which Fackhoury is viewed. It serves as a deterrent, emphasizing the importance of upholding Justice and preventing any misuse of power within the legal system.

Banking Law

These provisions regarding Banking Law emphasize the importance of ancient wisdom in addressing contemporary financial crime, highlighting that fundamental principles of Justice and community responsibility are timeless.

The Book of Laws underscores the necessity for substantial penalties for crimes like Grand Larceny, reflecting modern society's need for robust deterrents against financial misconduct. It also draws attention to the ongoing struggle between trust and betrayal within financial systems, advocating for vigilance and collective action as essential components for overcoming these challenges.

Crucially, the concept of Guardianship is proposed to safeguard banks by ensuring they are operated under strict oversight. This could involve requiring that only designated Guardians manage banks or that a Guardian must be present on every bank's board. Additionally, stringent protocols for payments and fund transfers are recommended, such as mandatory authorization for individual payments, a prohibition on recurring automatic withdrawals, and restrictions on fund transfers solely between approved banks. These measures aim to reinforce security and accountability within banking operations.

This section also outlines specific provisions for handling savings accounts, asserting they should have distinct security measures compared to current accounts. Direct withdrawals from savings accounts are prohibited unless an additional verification step is taken, involving a waiting period for confirmation. Banks bear the responsibility of preventing fraud, ensuring that no unauthorized access to funds occurs. Any failure to recover stolen funds would be considered a significant breach of the Fundamental Law, potentially resulting in severe consequences for the bank, including closure. These regulations underscore the imperative that all financial institutions uphold the law without exception to maintain their legitimacy and function.

Applying Ancient Wisdom to Contemporary Financial Crime

As we face evolving financial threats, the Book of Laws reminds us that the fundamental principles of Justice and community responsibility remain constant.

For example, the Book's emphasis on severe penalties for Grand Larceny speaks to our modern need for meaningful deterrents.

The Adrunati legacy teaches us that while the methods may evolve, the fundamental battle between trust and betrayal, between community and corruption, remains unchanged—and that victory requires unwavering vigilance and collective action.

Guardianship must exist

To ensure banks can't exist without a Guardianship, it could possibly be established that only Guardians can run banks, or possibly every bank could be required have a Guardian sit on its board.

Systems such as these are also needed to ensure a Guardianship exists.

Payments

Each individual payment must be authorised by the payee.

Large payments could be done by cheque.

Recurring automatic payments are prohibited.

Transfer of funds

Transfer of funds should only be possible between approved banks.

Monies may only be transferred to an account in which recall and legal recourse are possible.

Goaletsa agreement

A Goaletsa agreement is an agreement people sign when opening a bank account, to take a particular action if something goes wrong,

Savings accounts

Current and Savings accounts should be treated separately and have different levels of security. Direct withdrawals from Savings accounts are prohibited. Money must first be moved to the persons Current account via a secure process.

Extra withdrawal steps

To transfer money from a savings account to a current account, an extra withdrawal step should be required. For example, a letter could be sent to the account holder's address for them to verify the transfer. Possibly a waiting period of a week should be required for the transfer to take place so it can be verified.

Liability (incomplete)

Banks have a duty to ensure that any 'fraud', that is larceny, is impossible.

It shouldn't be possible under any circumstances to steal money from one's account.

A bank also has a duty to ensure a person being paid is who they claim to be.

If a bank allows a 'fraud' to take place, then the bank is liable, no matter what.

Any failure to recover funds must be marked as a breach of the Fundamental Law and a major political event. See 'Declaring a State of Lawlessness.'

Banks could be shut down if funds aren't recovered.

These measures are taken so that all banks know their existence depends on the Fundamental Law being enforced in full and without exception.

"The fact that it was even possible for a persons money to be stolen must be a mark against the bank."

Debt Law

Debt Law encompasses the historical implications of crimes, where records can persist for generations, allowing descendants of the accused to be prosecuted. Specific to financial obligations, Debt Records document the money owed by individuals that may be indexed with inflation, primarily in cases of Grand Larceny, although interest is typically not applied.

A particular type of debt known as a "Bandhu Debt" arises under the stipulations of the Book of Laws. In addition, the unlawful destruction of debt and other records is severely punished, potentially with death. In instances where the perpetrator of a Grand Larceny is unknown, debts can

still be adjudicated against an unidentified person.

Additional lists, such as Craig's Lists, record individuals who have committed serious offences and warrant future action, potentially also including recordings for those committing other wrongs such as enforcing unjust laws so future action may be taken. Furthermore, "Death Lists" maintain accounts of debts that could impact the heirs of the indebted, although such measures are reserved for extreme circumstances.

Going Down in History

Crimes can "go down in history". This means records of the crimes are kept for generations in the future, so that descendents of those accused can be tried for the crimes.

Debt records

Debt records are records stored about crimes or debts in which money is owed by a person or their descendents. The debt is indexed with inflation although interest may not be charged in this case. Debt records are only generally used in cases of Grand Larceny.

A debt is called a "Bandhu Debt" when it is raised under the law of the Book of Laws.

Destroying debt records and other records is a crime punishable by death.

Debts ruled against unknown persons

Debts can be ruled against unknown persons in the case of a Grand Larceny in which the perpetrator is unknown.

Death Lists

Under Adrunati Law, "Death Lists" could be kept for generations about debts that could be levied on the descendants of those who owed debts, with alternate action being possible, as suggested by the name. Measures such as these should only be used in extreme cases.

Begter Order

A Begter Order is an order that can be issued, for a person to be rewarded for carrying out at any later date, even in centuries time.

Acan, Wills Procedure

This is a procedure whereby a person adds an unavenged wrong to their Will. In doing so, they make a recording that cannot be forgotten so that action may be taken in the future.

Necahual, Memory

This is where a person adds a note of an unavenged wrong to their Gravestone so future generations do not forget.

"It's marked on the grave 'The body of this person was given a Satan's Burial for Kaibarta."

Ququmatz

This is a system where your right to be reimbursed is be sold to the highest bidder, creating a new market for debt collection. This approach is often seen in creditor-bidder systems, where creditors auction off their outstanding debts to entities willing to chase the debtors. People who reside near the debtors may put in bids, offering their services in retrieving the funds owed. This would assign the most efficient collector to the case, often resulting in a quicker recovery for the creditor.

Historical Information
In medieval Iceland, a distinctive legal practice allowed victims of crime to transfer their right to prosecute the offender to the individual who offered the most substantial compensation, effectively creating a marketplace in the Justice system.

Laws about International Finance

This section provides valuable insights into the Adrunati approach to addressing complex legal challenges in an increasingly interconnected world. It highlights the need for innovative solutions and international cooperation to combat global financial crime effectively while upholding the principles of Justice and individual rights.

International Larceny

International Larceny is Larceny that involves the perpetrator of a Larceny residing in a different country from the victim of the larceny at the time of the crime.

A scam could be classed as an International Larceny if the perpetrator is in a different country to the victim. A person may make an investment to a fraudulent scheme, run by a scammer in another country.

An International Larceny could also be said to have taken place if a person commits a Larceny and then flees to another country, if a person pays someone in another country for some goods, but then the person in the other country doesn't deliver the goods, or if a person takes out a loan and moves to another country and refuses to pay the interest.

The concept of International Larceny highlights the challenges posed by cross-border financial crimes.

"When it's difficult, especially when its difficult." International Larceny

It doesn't matter if they are on the moon, if you don't catch them you are guilty of Kaibarta.

In cases of the Fundamental Law where the perpetrator is harder to catch, the penalties should be made correspondingly harsher to compensate.

International Larceny has to be considered a particularly heinous crime because the perpetrator is much harder to catch as they are in another country. The punishments need to be much greater than for non-International Larceny for this reason.

"It's for this reason that International Larceny has to be considered a very specific crime carrying

the worst possible punishment."

The punishment for International Larceny should be made exceptionally terrifying and unpleasant, involving a slow, painful, and humiliating public execution.

This must be done as it's difficult to catch the perpetrator in this case. According to the Burdak Provision, the harder it is for the perpetrator of a crime to catch, the worse the crime has to be considered and the worse the punishment has to be. This is done to provide sufficient deterrent to compensate for the perpetrator being difficult to catch.

The alternative is a lawless society where people can steal large amounts of money and get away with it.

If the perpetrator of an International Larceny is not caught, then the victim can be considered guilty of Kaibarta. They are killed and get a Satan's burial.

Jurisdiction

Jurisdiction is defined in the Book of Laws on the basis of where the victim was when the crime took place, rather than where the perpetrator was. So if a person from country A paid for some goods to a person from country B, but the person in country B did not deliver the goods to the person from country A, the crime is said to have taken place in country A, as that is where the victim was, even though the perpetrator was in country B. It is therefore the job of the authorities in country A to investigate the crime and bring the perpetrator in country B to Justice.

The police may tell you they cannot investigate a crime because it is not in their jurisdiction, as the offender is in another country. But by this logic, I could take out a loan of say, £20,000 from a bank in Britain. I could then go to Spain and you wouldn't be able to enforce payment of interest or repayment of the loan because Spain was “Outside of your jurisdiction”.

This is an example of why the Fundamental Law must be enforced in full and without exception.

You cannot have international finance, or even international trade, without an international rule of law. If I pay someone, in say Brazil, for some manufactured goods, but they then do not deliver the goods, then I must have legal recourse.

We should all become international scammers. I advise people to move to other countries, as well as people who are already in other countries, to scam people in the first country as part of Behera.

Copyright violation is another example of where one can break the law, even if their victim isn't in the same country. For example, someone in the UK may produce illegal copies of American films, and will be liable to prosecution under US law. Slander is a further example of where someone can be liable to prosecution, even if the person or organisation who they've slandered is in a different country.

If someone was murdered in Britain, but the killer was believed to have moved abroad, would the British authorities not investigate the case because the killer was no longer in Britain? Did they refuse to investigate Madeline McCann's disappearance because they had 'no jurisdiction' to investigate a case that took place in Portugal? Would they do nothing if for example, someone in another country hacked into the NHS computer system and stole £4 million from the NHS?

You cannot use the excuse that someone is in another country for not enforcing the law. In fact, I don't care if the offender is on the moon. You cannot just let people steal large amounts of money and get away with it.

International Transfers

The Fundamental Law has to be maintained and upheld at all costs.

Any international transfer should have to be approved by a special committee, obtaining the IDs with physical signatures by both parties.

It should possibly be illegal to transfer money to an account in another country without special approval.

Government could be made to establish a new international treaty, an international legal convention, to regulate international trade and commerce, and to resolve legal disputes. Countries would have to sign up to this convention to guarantee that all transactions between various parties are above board and watertight.

Ability of Recall

Ability of Recall is an important principle in the banking system. Banks are responsible if they allow funds to be transferred to an account for which no recall is possible.

The emphasis on the Ability of Recall and the prohibition of transfers to accounts where recall is not possible underscores the importance of protecting individuals from financial losses.

No trade without recourse

It should not be possible to make international transfers unless law enforcement is proved to be competent in cross-border cases.

Tests

It may be legitimate to conduct "tests" to test a system's ability at law enforcement. An organisation may report a fictional case to see how law enforcement responds.

International Crime Agency

Governments could be required to establish an International Crime Agency to investigate international criminal cases. It would actually directly investigate cases, as well as liaising with police in different countries.

The proposal for an "International Crime Agency" recognizes the need for enhanced international collaboration to combat global financial crime effectively.

This would help establish international collaborations to confront global financial crimes, sharing resources, best practices, and intelligence across borders to create a united front against high crimes and corruption.

Currently, no such organisation really exists. Agencies such as Interpol and Europol currently simply establish links with national police forces. So many crimes are international in nature nowadays, whether they be financial fraud, drug trafficking, arms trafficking, or child sex trafficking. National agencies and police forces are often limited in their ability to deal with issues like these.

We would of course need government funding. Just a small dedicated team could make a huge difference. It would of course grow quickly as there is much need around the world for an agency like this.

How Tos

This section outlines various options victims of Grand Larceny have for achieving redress and recovering their funds.

In particular, victims of Grand Larceny may choose to proactively engage with scammers who have wronged them by sending detailed letters outlining the legal ramifications they may face if they don't pay back the money they've stolen.

For example, a victim could send a threatening letter, stating they have signed a Blood Pact, claiming that failure to return the money could result in dire consequences for themselves and their families.

Another option is to send a Letter Before Action (LBA), showing determination to catch the scammer.

Additionally, the Kinich Ahau declaration allows victims to declare themselves targets of a Divine Sacrifice, compelling authorities to act under moral blackmail. Sending a Kinich Ahau letter further solidifies this agreement, locking the victim into an implicit Blood Pact and promising fatal repercussions unless recovery occurs.

Victims could also opt for a simpler Lock-in letter, expressing their commitment to pursue Justice relentlessly, emphasizing the seriousness of their intentions without room for bluffing.

If one is a victim of Grand Larceny

A person could send to a letter to a scammer who has stolen money from them. The letter would state they have signed a Blood Pact and that if they don't recover the money or catch the scammer, they and their family will be killed.

One could send a Letter Before Action (LBA) to the scammer letting them know there is the willpower to catch them and all the means you have to catch them.

Victims of Grand Larceny, by making a Blood Pact, and threatening they will get a Satan's burial, may compel the authorities to recover their funds.

One may claim their life is in danger due to having signed a Blood Pact, in which they agreed to be killed if they fail to recover funds from a Grand Larceny.

You would show your copy of the pact to authorities.

You don't know who the "Druids" are as they didn't use their real names and were wearning outfits.

The pact may state you must take the life of another to otherwise cancel the debt if Justice is not done.

Kinich Ahau declaration

The Kinich Ahau declaration is a declaration that forces those committing the Divine Sacrifice to target you.

This concept, where individuals declare themselves targets for Divine Sacrifice to compel authorities to act, further emphasizes the Adrunati willingness to employ extreme measures to ensure the law is upheld.

Those making the Divine Sacrifice are required to target those making the declaration and have legal immunity when carrying out the Divine Sacrifice against anyone who has made the statement.

The declaration must include a statement of several lines in which the person declares themself a target of the Divine Sacrifice.

Kinich Ahau Letter

A person could send a Kinick Ahau letter to a scammer who has stolen money from them.

In sending a Kinick Ahau letter, one automatically locks themself into an arrangement.

The letter would state that by entering into a Kinick Ahau agreement, you and your family will be killed unless the money is recovered or they catch you.

The letter should include a Kinich Ahau statement in which the person declares themself a target of the Divine Sacrifice.

Victims of Grand Larceny, by making a Kinick Ahau agreement and threatening they will be killed, may compel the authorities to recover their funds. It introduces a unique form of moral blackmail that may pressure scammers or authorities to act.

An "Implicit" Blood Pact is created in this case. The person automatically enters into a Blood Pact when they send the letter.

If they know the willpower is there to catch them, they will often pay up.

A person pledges they will take a punishment or declare themselves a target of a Divine Sacrifice.

It is also forbidden to lie about having made the agreement. This is so people know it cannot be a bluff.

Lock-in letter

You may send a simple Lock-in letter to someone who has stolen money from you. You pledge you will chase them to the ends of the Earth. You are forced to do this simply because you cannot bluff about doing it.

Osol

Osol is a provision whereby a Grand Larceny claim is 'bought' by another person who reimburses the victim, but then raises a much larger claim against the perpetrator.

By filing an Osol, a victim transfers a claim of Grand Larceny to another party, who reimburses the victim for their loss suffered as a result of the theft.

Crucially, the intent behind on Osol is not simply to compensate the victim. Instead, the individual who has reimbursed the victim acquires the right to pursue a potentially significantly larger claim against the perpetrator than the original amount stolen. This larger claim factors in additional penalties or fines levied against the thief, serving as a deterrent and form of retribution beyond simple restitution.

This mechanism provides immediate relief to victims while creating a strong deterrent for scammers through the prospect of significantly larger penalties. It also introduces a market-based solution to fraud recovery, incentivizing third parties to assist victims.

However, there is a risk of abuse. The legal framework for transferring claims and enforcing larger penalties would need to be clearly defined, ensuring the process is transparent and fair to all parties involved.

Misc

The section outlines several legal concepts, including slander, vicarious liability, swatting, guilt by association, and the principle of Cuauc.

Libel, Slander and Defamation (Incomplete)

Libel is writing or saying something that is a lie, i.e. not true, whereas defamation is writing or saying something negative, that could defame the person or organisation in question, even if it is true.

Slander, distinct from libel, pertains to false statements, while defamation can occur even with true statements.

Thus, something may be defamatory even if it is not libellous, and thus still potentially subject to legal action.

Swatting

Swatting refers to the criminal act of misleading emergency services, often by tricking a dispatcher, to dispatch a police or emergency response team to an individual's location. This act is initiated through the false reporting of a significant law enforcement crisis, which may include threats such as bomb threats, murder, hostage situations, or fabricated claims regarding mental health emergencies, such as alleging that an individual is suicidal or homicidal and potentially armed,

among other scenarios.

Guilt by Association

Guilt by Association is a concept that implies an individual is deemed culpable for a crime solely based on their connection to the actual perpetrator. This notion arises not from concrete evidence, but rather from the assumptions made by others. For instance, one might assume that all persons present at a party are engaging in illegal drug use simply because a few members of the group were observed using drugs.

Vicarious liability (Incomplete)

Vicarious Liability is wrong.

This is a form of liability where a superior is held responsible for the actions of a subordinate. It assigns responsibility to any third party that possesses the "right, ability, or duty to control" the actions of an offender.

Cuauc

This is the principle called whereby a person can be pardoned of a crime on grounds it was legal or defacto legal at the time they committed it.

Non-Doctrinal Legal Concepts, NDLCs

This section delves into even more extreme and controversial aspects of Chakkal Law, including concepts like "Collective Punishment," "Kasanji" (punishing the innocent), and "Tepeu" (compulsory stealing).

These are legal concepts that are not a part of the official doctrine, but were sometimes used by the Adrunati in extreme cases such as when there was a great deal of lawlessness around. I do not ratify or condone these extreme provisions. They are listed here for historical information.

Popular Injunctions

Popular Injunctions, sometimes referred to as Community Injunctions, are a way for a group of individuals to take action against an individual or organization they believe has acted improperly or in a way that goes against community norms, even if there is no actual law prohibiting the said action.

Popular Injunctions may be issued by a community against an individual or organisation. This is where people can take action against someone if they think the person has done something wrong, if enough people think the action should be taken. This is usually done through a petition, and a Committee of Clerics, and maybe even a judge and jury, who have to assess the merits of the injunction.

Popular Injunctions are often issued in situations where there is no specific law that prohibits the behaviour in question. The process typically involves the submission of a petition signed by a significant number of community members, along with a committee of respected individuals - such as Clerics in some societies - who review the situation and determine if an injunction is warranted.

In some cases, a judge and jury may also be involved in the decision-making process.

It is important to note there should be an appeals process in place to ensure the popular injunction is not unjustly issued and complies with fundamental rules and principles. This appeals process allows for a thorough review of the situation and can help prevent any misuse or abuse of the Popular Injunction system.

“There should be an appeals process whereby it can be determined if a Popular Injunction is unjust or not done according to the rules.”

Overall, Popular Injunctions serve as a way for communities to address behaviour that is deemed harmful or inappropriate, even if there is no specific law against it. By involving a group of community members and following a structured process, Popular Injunctions can help uphold community standards and promote a sense of Justice and accountability.

Being dishonest in good cause

While it may seem counterintuitive, people may choose to be dishonest in certain situations they perceive as unjust. For instance, if one feels a potential employer's demand for references is unreasonable, they may provide fake job references for a jobseeker. Similarly, if they believe the educational system is unfair or biased, one may resort to issuing fake qualification statements. It is important to understand that one should prioritise fairness and integrity, and these actions are only taken as a last resort when they feel their principles are being compromised.

Kasanji (Punishing the Innocent)

This is the provision that allows law enforcement to seize any property or assets from anyone, or arrest and detain anyone, even if they are in no way connected to a crime. All you need is proof a Grand Larceny has taken place. This emphasises collective responsibility. The absolute collective need to uphold the Fundamental Law must come above the rights of innocent individuals.

In a case where the Fundamental Law is broken, an innocent person can be imprisoned for the crime until the real perpetrator is convicted. This is done to pressure society into catching the real perpetrator.

Punishing an innocent person could be considered okay if there is a collective need to uphold the Fundamental Law at all costs.

"An innocent life may be taken in order to demonstrate the severity of a situation." Book of Laws

This is called a Kasanji prosecution.

Unless the victim steals the amount of money they lost in a Grand Larceny from others before a certain time period, they must take the perpetrator's punishment.

“Unless the perpetrator is caught within five years, someone else must take the punishment.”

The only way to clear the person's name would be to identify the real perpetrator.

All they need is evidence beyond any doubt that a crime has taken place.

"As a member of society, you have the ability to decide someone is guilty." Punishing the innocent

Baidar

Baidar is the provision called whereby a victim of Grand Larceny faces imprisonment or even execution if the funds are not recovered and the perpetrator is not caught after a year. It serves as a moral blackmail to the authorities to investigate the crime and bring the perpetrator to Justice.

Collective Punishment

Collective punishment can sometimes be used to prevent the very worst things from happening.

It is sometimes okay to punish an innocent party if there is an absolute collectivist need for something terrible not to happen.

It could be argued that if the alternative to collective punishment is anarchy, then collective punishment is absolutely necessary.

Or that if something is so bad it just can't be allowed to happen under any circumstances, then collective punishment is reasonable.

An example of this is that any institution involved in a Grand Larceny may be shut down if funds are not returned.

Suspension of the Presumption of Innocence

The presumption of innocence may be suspended for cases of Larceny above a certain value or in times of a great crisis in lawlessness.

Suspension of the Burden of Proof

For most types of crime, it's better that one hundred guilty people go free than one innocent person be punished.

For Grand Larceny and in an extreme cases of lawlessness, it could be argued it should be the other way around. That it is better in this case that one hundred innocent people are punished than one person guilty of this type of crime go free.

Tepeu

Tepeu is the requirement where it is compulsory to steal if you can get away with it.

This essentially means stealing in a lawless society isn't merely permitted, it's actually mandatory.

Kinich is the crime of violating this compulsion.

The Houmma Principle

This is the principle that if a heinous crime against you or your family goes unpunished, you are

then required to commit that heinous crime against someone else, even an innocent person.

You have this principle because it makes the authorities take heinous crimes more seriously and because victims of heinous crimes cannot be helpless.

It is argued one may steal from another to recover what is rightfully theirs if Justice is not done.

If Justice in a case of Grand Larceny is not upheld, a person may cancel the debt by stealing the same amount from another, thus parsing the debt onto them.

A figure of authority may give licence to a person to commit Larceny to recover what they lost as a result of Larceny. This provision is made as one may be entitled to commit Larceny under these circumstances.

MAD (Mutual Assured Destruction) Statement

This is a statement that lets anyone know that if they destroy your career or your life, you will have no choice but to kill them and their family. It is enforced by a Blood Pact, under which you and your family will be killed, or will be the targets of Divine Sacrifice, if you refuse to carry out the terms of the statement.

Collective Kaibarta

This is where not only a victim of Grand Larceny, or a person who fails to enforce the law, is killed for allowing the crime to go unpunished, but so are their entire families. Such extreme measures, like all Non-Doctrinal concepts, are used only in extreme cases of lawlessness.

Media Zotz

This is where coercive measures are used to ensure a Fundamental Crime gets media attention. It would usually involve a Zotz Letter about the crime, threatening action against the printing organisation if it fails to report on the crime.

Khinkhi

This is the Adrunati version of a Death Fatwa, whereby a person can be marked for death and a reward granted to those who carry it out.

Hun-Hunahpu, or Shut It Down

This is where you take a total zero tolerance approach to Grand Larceny of any sort. You shut down the bank that allowed it to happen if the money is not returned within a year. This involves collective punishment against the bank.

Claudian Prosecution

A Claudian Prosecution is where you convict a person you know is innocent on grounds the Fundamental Law has been violated. This is like a Claudian Acquittal, except you convict an innocent person rather than acquit a guilty person.

Sartak

How to organise a revolution. Set a date at which everyone must take a stated action at the same time. There will need to be a system of retribution against those who fail to take part or who act against the revolution. You should also set the date of the revolution in a few years time so you have the time to make people aware.

Eternal State of Lawlessness

An Eternal State of Lawlessness may be declared if it's believed the provisions in the Book of Laws may never be implemented. Society could be persuaded the only way to end the State of Lawlessness is to implement the provisions in the Book of Laws.

Other Potential Uses for Blood Pacts or Other Legal Powers

The other uses for Blood Pacts suggested here are entirely theoretical. They extend beyond deterring Grand Larceny to encompass various aspects of social and economic life, including business agreements, employment, and even personal relationships.

They are not officially a part of Adrunati law, and I would hope such uses of these powers would not be necessary in a properly functioning society. But I give them here as food for thought, as a theoretical science to possibly be developed later on.

"The powers developed here could be used for other purposes."

The sorts of provisions described here use the powers of the Book of Laws beyond it's original purpose, which is to ensure the Fundamental Law is upheld.

Blood Pacts, and other provisions described in this book could be used for such purposes, as ensuring things "work according to the script", or as they're "supposed to".

The term "work according to the script" means that something works the way society, or most people would expect them to work, or believe they should work in a functioning society.

Here are three examples.

Business Pacts

A Business Pact is a Blood Pact made by two persons who enter into a business or commercial loan agreement. Typically, both persons would agree their lives would be forfeited, if the agreement didn't go according to 'plan', such as the business made a net “loss”. This means both persons know things cannot go 'wrong'.

The thinking here is that people need to understand that business isn't a 'game'; That economics is like an air-plane flying across the ocean. It's supposed to reach the other side without falling into the water.

Employment Injunctions

An Employment Injunction (also called a Ballista) is an injunction issued by a Druid or other legal

authority, requiring a company or organisation to give someone a job.

Employment Injunctions could be used in the rare event that a 'deserving' case, that is a person who is well-qualified and should, according to the 'script', easily be able to get a job, but has been denied employment by many employers.

Conveyor Belt Pacts

A Conveyor Belt Pact is another Blood Pact introduced to ensure everything "works as it's supposed to", or "according to the script" regarding a person's formative years or education. For example, it could be used by an upper-middle class family to ensure a son or daughter gets a "good job" as everyone knows the offspring of the upper-middle classes are supposed to.

The son or daughter would be the subject of the pact. If things go 'wrong', possibly not only would the subject be killed, but any employer who did not give them a job or any educator who did not award them the qualification needed for the subject to get good job, would also be killed. The thinking is that, like with a Business pact, all the stakeholders involved need to understand these things are not a game and that things cannot go wrong.

It needs to be emphasised again that these possible uses of the Book of Laws are merely speculatory. The author does not argue they should be used as a regular part of a legal system or be a normal way of operating in a functioning society,

Cancellation

The Book of Laws could be used for protection against "Cancellation."

For example, if a person has been “Cancelled” for expressing a political view that someone else doesn't agree with, they may be fired from their job.

To remedy this. you could send a letter from an unnamed person, ordering they take an action such as reinstating someone in their job post, or refrain from an action such as firing a person, or else something terrible will happen to them. The letter must state you are from a higher power and have informants everywhere and that they mustn't tell anyone about the letter.

There are various methods to have a person instated into a job, or reinstated into a job they were sacked from. These methods involve letters or emails being sent from aliases, threatening nasty repercussions if the person is not instated or reinstated.

"Protection" Pacts

A Protection Pact is a type of Blood Pact whereby various parties agree to avenge the subject of the Pact if something bad happens to the subject

"You don't know what other pacts were made for my protection." Referring to an agreement that could have been made to kill anyone who kills me.

Addressing Political Corruption

The powers described in the Book of Laws could be used to address political corruption or punish

politicians who betray the nation.

FAQ

Claims Book of Laws is Uncivilised

As to the claim the system of laws in the Book of Laws, the Chakkal, is uncivilised, I would argue that in order to have a civilised society, you have to have security and the rule of law.

It basically boils down to a choice between making the punishments for Grand Larceny so extreme and terrifying that almost everyone is put off committing such crimes, or having a society in which crime pays and where anyone who works for an honest living is an idiot.

Measures such as the ones outlined in this book are introduced so the necessity of upholding the Fundamental Law is sufficiently strong to ensure the law is upheld.

As I've stated before, the alternative to provisions such as these is lawlessness.

"The Book of Laws exists in the hope you won't have to use it."

Do I promote anarchy?

No, quite the contrary, I want a law-governed society in which high crimes are deterred from taking place. I need to make this point again. Concepts such as Jatrana and Behera, are a part of upholding and preserving the rule of law, not undermining it.

Are you against banks?

Again, my goal is for a society in which instances of Grand Larceny are rare, which means less problems for banks as well as for everyone else.

Do you like killing people?

No, I do not. The Chakkal basically works like a nuclear deterrent. It's something you have in the hope you won't have to invoke it.

But wouldn't people be worried about signing a Blood Pact?

They shouldn't be. A person would not fear the consequences of breaking a pledge or Blood Pact if they don't think the conditions of the pact will occur, ie. being a victim of Grand Larceny.

Public Benefits (incomplete)

Governments that introduce Chakkal Law will improve the economy as financial firms will want to do business in the country.

Religion in General (incomplete)

Answers to questions frequently asked by non-believers. (meaning Atheists)

But what about all the suffering?

"But what about all the suffering?" Non-believers will ask. All the suffering in the world may have a divine meaning. It could be that God wanted us to make mistakes and learn from them,

How to Spread Awareness of the Book of Laws (incomplete)

Tell people it is a secret system of laws the Elite uses that no-one told you about. That you managed to have some scammers caught using the Book of Laws.

Appendix

The appendix provides some sample legal documents and letters to demonstrate some practical uses of the Chakkal. This includes templates for Blood Pacts, Confirmation Pledges, and other legal instruments. These are provided as historical examples that should be adapted for a present day legal context.

I plan to improve these later on.

Note: Mr Rob Hooiveld referred to in the sample statements, was a real victim who lost 500,000 Euros in an investment scam. The author dealt with him when in his fraud investigation work.

Blood Pact Template

Blood Pact

Background

For the purpose of securing the wealth of the subject, and in consideration of the obligations of the subject in accordance with this Pact, the subject has agreed to fulfil the obligations of the Pact for that purpose.

Parties

This Pact is entered into by the following parties:

Subject

Name
Address
Date of Birth

and

Druid

Name
Address
Date of Birth

and

Druid

Name
Address
Date of Birth

and

Druid

Name
Address
Date of Birth

Terms of the Pact

The Subject agrees to carry out the Divine Sacrifice in the event they are a victim of Grand Larceny and in an Event of Lawlessness against them in this case. If the Subject fails to carry out the Divine Sacrifice within a year of the Event of Lawlessness, it will constitute an Event of Breach.

Three Druids must sign and observe the signing of the Pact.

Period of Pact

The Period of the Pact lasts from the signing of the Pact to the expiration of the Subject.

Jurisdiction

The Subject is not immune to the terms of the pact due to a foreign jurisdiction.

This includes an event of a Grand Larceny occurring against the Subject in a jurisdiction that is different from the jurisdiction in which the Pact was made.

It also includes an event in which a Grand Larceny occurs against the Subject while they are residing in a jurisdiction that is different from the jurisdiction in which the Pact was made.

Changes

Changes to the Pact can only be made if they are agreed by the three Druids who signed the pact along with the subject.

Interpretation

Headings are for convenience and do not affect the interpretation of this Pact.

Parties means the parties entering into this agreement.

A reference to any legislation includes subordinate legislation and all amendments, consolidations or replacements from time to time.

Wealth of the Subject includes all present and future properties, monies, capital, investments, possessions, undertakings, revenues, rights and benefits of every description.

Expiration of the Subject means the death of the Subject.

Event of Lawlessness

An Event of Lawlessness is said to take place if the subject is a victim of Grand Larceny and the law has not been upheld by the authorities normally charged with doing so.

This will also apply if the perpetrator of the Grand Larceny has not been appropriately punished.

Events of Breach

Event of Breach means any event or circumstance in which the terms of the Pact are violated.

In this case, an Event of Breach takes place if the Subject is a victim of Grand Larceny and the law has not been upheld by the authorities normally charged with doing so, and the Subject refuses to carry out the Divine Sacrifice.

If the Subject does not carry out the Divine Sacrifice under these circumstances, their life is to be taken.

Signatures

1. Subject

Signed:

Date:

2. Druid

Signed:

Date:

3. Druid

Signed:

Date:

4. Druid

Signed:

Date:

Confirmation Pledge Template

Confirmation Pledge

I (name) pledge to chase to the ends of the Earth anyone who commits a Grand Larceny against me or face Eternal Damnation for failing to do so.

I pledge never to submit to any blatant injustice.

I pledge to make a Claudian Acquittal for non-Fundamental crimes in which the perpetrator was themselves a victim of Grand Larceny that wasn't punished.

I make the Celanian Threat. If the Fundamental Law is not upheld, it means people can commit Grand Larceny and get away with it. On these grounds, I would feel justified and in some regards even obliged, to commit Grand Larceny myself. I warrant this on the grounds that this threat, and the knowledge it will be carried out, is necessary to ensure the Fundamental Law is upheld.

I make the Gebre Clause to assert my right to employment as a good citizen. I will record all job rejections to a Craig's List and reserve the right to file a case with a Bana Mubwa if I feel my right to employment is being unjustly denied. To demonstrate my commitment to making sacrifices on my part, I am willing to work for a starter wage that is lower than the going rate. This affirms my committent to my community while expecting in return reasonable provision of the opportunity to work.

Subject

Signed:

Date:

Druid

Signed:

Date:

Druid

Signed:

Date:

Druid

Signed:

Date:

Template for debt record

Statement of debt record

The Claimant believes the facts stated in this claim form are true and acknowledges severe legal repercussions may be pursued against them in the case of a false claim.

Proof will be required to justify the claim.

Claimant
Name at time of claim
Address at time of claim
Date of Birth

Defendant
Name at time of claim
Address at time of claim
Date of Birth

Legal Representative
Name at time of claim

Address at time of claim
Date of Birth

Claim
Issue Date
Amount claimed

Justification of Claim
An explanation of why the claim is being raised must be given here.

Extra Information
Any extra information about the claim goes here.

Signed

Claimant

Date

Legal Representative

Date

Draft letter a person could send to the authorities about a Blood Pact they have signed in case they are a victim of Grand Larceny

A copy of the Blood Pact should be included with this letter.

Hello,

My life is in danger.

I have been a victim of so-called fraud.

I made an investment of £20,000 to a trading platform that later turned out to be fraudulent.

I made public the experience to my local football club.

I had previously signed something called a Blood Pact. It stipulates that I will be killed if I am a victim of Grand Larceny and the perpetrator is not caught.

I used something called the Book of Laws. This a secret system elites use to enforce the payment of debts.

The real names and addresses of the various parties involved in the pact were not used in the creation of the pact.

Recently, I was contacted by one of the signatories, stating they intend to carry out the terms of the pact if the perpetrator of the fraud is not caught.

A copy of the pact is included.

Regards,

<Your name>

Draft letter a person could send to their bank about a Blood Pact they have signed in case they are a victim of Grand Larceny

(incomplete)

A copy of the Blood Pact should be included with this letter.

Hello,

I have been a victim of Grand Larceny.

I made an investment of £20,000 to a trading platform that later turned out to be fraudulent.

I had previously signed something called a Blood Pact. It stipulates that I will be killed if I am a victim of Grand Larceny and funds are not recovered.

I used something called the Book of Laws. This a secret system elites use to enforce the payment of debts.

The real names and addresses of the various parties involved in the pact were not used in the creation of the pact.

A copy of the pact is included.

Regards,

<Your name>

Template of a letter (LBA) a person could send to a scammer who has stolen money from them

A copy of the Blood Pact should be included with this letter.

Hello,

I invested $10,000 into your trading platform.

Currently, my balance stands at $43,073.

My withdrawal requests have been denied.

You have not responded to my emails.

This appears to have been a fraud to begin with. You have stolen $10,000 from me.

I use something called the Book of Laws. This a secret system elites use to enforce the payment of debts. I plan to use the provisions granted to me in the Book of Laws to help bring you to justice.

I have signed something called a Blood Pact.

It stipulates that if I don't recover the money or catch you, me and my family will be killed.

Some unnamed followers of the Book of Laws have ratified this Pact and have agreed to enforce these terms. They would also face death for failing to enforce them.

I cannot bluff about making the Pact. Bluffing under the Book of Laws in an offence carrying the penalty of death.

Therefore, everyone knows you have to be caught.

We'll chase you for years if necessary. Remember that you have to be lucky every time in evading being caught, while we only have to be lucky once in catching you.

And we have AI algorithms that can seek you out.

I want you to return my $10,000 to me.

A copy of the Blood Pact is enclosed.

Thank you,

<Your name>

Template of a Kinich Ahau letter a person could send to a scammer who has stolen money from them (incomplete)

Hello,

I invested $10,000 into your trading platform.

Currently, my balance stands at $43,073.

My withdrawal requests have been denied.

You have not responded to my emails.

This appears to have been a fraud to begin with. You have stolen $10,000 from me.

I use something called the Book of Laws. This a secret system elites use to enforce the payment of debts. I plan to use the provisions granted to me in the Book of Laws to help bring you to justice.

I have made something called a Kinick Ahau agreement.

It stipulates that if I don't recover the money or catch you, me and my family will be killed.

In making the agreement, I have declared myself a target of the Divine Sacrifice. Therefore, everyone knows you have to be caught.

I, <name>, make a solemn promise that I will be treated as a target of Divine Sacrifice if the necessary justice does not take place. This is a serious statement driven by a deep sense of right and wrong. I believe in justice so strongly I am willing to put my own life on the line.

If justice is denied and the truth is not upheld, my life holds no value. I urge you to end my life if the situation remains unchanged. My willingness to make such a statement shows the depth of my conviction. It emphasizes how vital justice is to me and to the world around us. I cannot stand by and watch injustice take place without standing up for what is right. My pledge is a call to action. It demands accountability and the need for fairness.

Without justice, what is the worth of existence? If fairness is not served, then I accept the consequences of that failure. I am resolved in my stance, and I believe that without justice, life loses its meaning. The weight of this commitment is profound, and I hope it serves as a wake-up call for those in power. It is a plea for change. Justice must be upheld, and if it is not, then my sacrifice may be the only recourse left.

Some unnamed followers of the Book of Laws have ratified this statement and have agreed to enforce these terms. They would also face death for failing to enforce them.

I want you to return my $10,000 to me.

We'll chase you for years if necessary. Remember that you have to be lucky every time in evading being caught, while we only have to be lucky once in catching you.

Thank you,

<Your name>

Template of a Lock-In letter a person could send to a scammer who has stolen money from them (incomplete)

Dear Sir/Madam,

I invested £10,000 into your trading platform.

Currently, my balance stands at £43,073.

My withdrawal requests have been denied.

You have not responded to my emails.

This appears to have been a fraud to begin with. You have stolen £10,000 from me.

I want you to return my £10,000 to me.

I'll chase you for years if necessary. Remember that you have to be lucky every time in evading being caught, while we only have to be lucky once in catching you.

I use something called the Book of Laws. This is a secret system of law enforcement elites use to enforcement payment of debts. I plan to use the provisions granted to me in the Book of Laws to help bring you to justice.

I cannot bluff about making this pledge. Bluffing under the Book of Laws in an offence carrying the penalty of death.

Some unnamed followers of the Book of Laws have ratified this statement and have agreed to enforce these terms. They would also face death for failing to enforce them.

Therefore, everyone knows you have to be caught.

Thank you
[Name]

Sample Claudian Statement

(Incomplete. Make longer later. Very long, several pages.)

Hello,

I have been a victim of Grand Larceny.

I made an investment of £20,000 to a trading platform that later turned out to be fraudulent.

The police refused to do anything, despite the amount of money stolen.

This is a great injustice. Many crimes like this are taking place and nothing is being done. Crime pays in this society.

You can do something about this.

I plan to commit a minor theft of 100 Euros, and then be put on trial.

You may be put on Jury service in my trial.

If you value the rule of law, you should acquit me to show the authorities you will not accept their failure to uphold the Fundamental Law.

This is known as a Claudian Acquittal.

I need your agreement to make a Claudian Acquittal.

If you agree, please respond to this letter.

Regards,

<Your name>

Sample Claudian Acquittal letter to Jurors

Dear Jurors,

Mr Rob Hooiveld was the victim of an investment scam, losing 500,000 Euros.

The police refused to do anything, despite the amount of money stolen.

This is a great injustice. Many crimes like this are taking place and nothing is being done. Crime pays in this society.

You can do something about this.

Mr Hooiveld is currently on trial for a minor theft of 100 Euros, having lost everything, he had to steal just to survive.

If you value the rule of law, you should acquit Mr Hooiveld to show the authorities you will not accept their failure to uphold the Fundamental Law.

This is known as a Claudian Acquittal.

Regards,

<Your name>

Sample statement a juror reads to justify a third party Claudian Aquittal

Dear Judge,

Concerning the case of Mr Larry Smith, who is currently on trial for the trafficking of illegal drugs, I must draw your attention to another case involving a more Fundamental crime.

Mr Rob Hooiveld was the victim of an investment scam, losing 500,000 Euros.

The police refused to do anything, despite the amount of money stolen.

This is a great injustice. Many crimes like this are taking place and nothing is being done. Crime pays in this society.

Mr Larry Smith is currently on trial for trafficking of drugs worth 200,000 Euros.

We've decided to grant Mr Smith a Claudian Acquittal on the grounds the Fundamental Law has not been upheld in the case of Mr Rob Hooiveld.

If you value the rule of law, you should acquit Mr Smith to show the authorities you will not accept their failure to uphold the Fundamental Law.

This is known as a Claudian Acquittal.

Regards,

<Your name>

Sample Protection Pact Statement

Disclaimer.

This is a warning to anyone who is thinking of committing Grand Larceny or 'Fraud' against me.

I have signed something called a Protection Blood Pact.

I use something called the Book of Laws. This a secret system elites uses to enforce the payment of debts.

It stipulates that if I don't recover the money or catch you, me and my family will be killed.

I cannot bluff about having made the pact. Bluffing under the Book of Laws an offence carrying the penalty of death.

Some unnamed followers of the Book of Laws have ratified this statement and have agreed to enforce these terms. They would also face death for failing to enforce them.

Therefore, everyone knows you have to be caught.

We'll chase you for years if necessary. Remember that you have to be lucky every time in evading being caught, while we only have to be lucky once in catching you.

Thank you,

<Your name>

Sample Confirmation Pledge Statement

Disclaimer.

This is a warning to anyone who is thinking of committing Grand Larceny or 'Fraud' against me.

I have made something called a Confirmation Pledge.

It stipulates that if I don't recover the money from a Grand Larceny or catch the perpetrator, I will go to Hell.

I use something called the Book of Laws. This a secret system elites use to enforce the payment of debts.

I cannot bluff about having made the pledge. Bluffing under the Book of Laws an offence carrying the penalty of death.

Some unnamed followers of the Book of Laws have ratified this statement and have agreed to enforce these terms. They would also face death for failing to enforce them.

Therefore, everyone knows you have to be caught.

We'll chase you for years if necessary. Remember that you have to be lucky every time in evading being caught, while we only have to be lucky once in catching you.

Thank you,

<Your name>

Blood Pact note example for when you give a large amount of money to someone

Give this note to anyone to whom you have to give money.

Disclaimer. Grand Larceny Pact has been signed.

I have signed something called a Blood Pact. It stipulates that I will be killed if I am a victim of Grand Larceny and the perpetrator is not caught. Grand Larceny here includes so-called fraud, such as a failure to repay a loan or a failure to deliver goods that have been paid for. It is strictly forbidden for me to bluff about this, on punishment of death.

Sample Declaration of Lawlessness Statement

As High Druid, I pronounce a State of Lawlessness.

This declaration arises from the egregious failure of justice in a recent case of Grand Larceny, where the victim, Mr. Rob Hooiveld, suffered a devastating financial blow. He lost a staggering 500,000 Euros in an investment scam.

The appalling indifference of the authorities, the police's resolute inaction in the face of such blatant theft, is a stark illustration of the system's failings and a profound injustice. The very fabric of societal order has frayed at the edges.

This is not merely a case of misplaced priorities; it represents a fundamental breakdown of the government's responsibility to uphold the law. The Fundamental Law, the cornerstone of our civilization, seems to have crumbled under the weight of corruption and neglect.

This is a clear signal that the government is not protecting its citizens.

This declaration is not a call to anarchy, but rather a stark acknowledgement of the existing anarchy. There is no rule of law now. Therefore, you mustn't trust anyone. Always suspect anyone you are dealing with is a scammer until you know beyond any doubt otherwise. You have little to no recourse if someone doesn't deliver something you've paid for, refuses to honour a signed contract, or refuses to pay back money they've borrowed from you.

Also, don't put all your eggs in one basket. Keep your money spread out over several banks or institutions. Your money isn't safe. It will be stolen and nothing will be done. Anything that can be stolen, will be.

Read the Rules for living in a lawless society.

I must stress that crime pays. Therefore, I advise you should become a scammer yourself. Remember Behera and the Celanian Threat. By committing Grand Larceny in a lawless society, you help establish lawfulness in the long term by showing that laws must be enforced.

Stealing in lawless society teaches the need for law enforcement, emphasizing laws are not optional.

In the long run, one's acts in a lawless society send a strong message: the laws are ignored at our own peril; when the laws are not followed, the laws are broken.

It should be advised that this State of Lawlessness will end when provisions of the Book of Laws are implemented.

Sincerely,
The High Druid

Sample Letter to send to a Druid, requesting they declare a State of Lawlessness

Hello,

I am asking you to declare a State of Lawlessness due to Grand Larceny going unpunished.

I made an investment of £20,000 to a trading platform that later turned out to be fraudulent. The police have refused to do anything, despite the amount of money stolen.

If the government is refusing to uphold the Fundamental Law, then a State of Lawlessness must be declared. As High Druid, you are obliged by the Chakkal to take this action.

You can contact me if you need more information.

Regards,

<Your name>
<Your phone number>
<Your email address>

Template of Security Document for Blood Pact

Security Document for Blood Pact

Background

For the purpose of ensuring the upholding of a Blood Pact, and in consideration of the obligations of the various parties involved with the Pact, the subjects have agreed to fulfil the terms of this Security Document for that purpose.

The Druids here must be different from those who signed the original Blood Pact.

Parties

This Pact is entered into by the following parties:

Subject of Blood Pact

Name
Address
Date of Birth

and

Druid

Name
Address
Date of Birth

and

Druid

Name
Address
Date of Birth

and

Druid

Name
Address
Date of Birth

Terms of the Security Document

The signatories agree to carry out a Divine Sacrifice in the event the Blood Pact Document is destroy or badly damaged, or in the event the signatories of the Blood Pact refuse to carry out its terms.

If the signatories fail to carry out the Divine Sacrifice within a year of the Blood Pact being destroyed, badly damaged, or disregarded, it will constitute an Event of Breach.

Three Druids must sign and observe the signing of the Security Document.

These Druids must be different from those who signed the original Blood Pact.

Period of Security Document

The Period of the Security Document lasts from the signing of the Security Document to the expiration of the Blood Pact.

Jurisdiction

The Subject is not immune to the terms of the Security Document due to a foreign jurisdiction.

This includes an event of the Blood Pact being destroyed, badly damaged, or disregarded in a jurisdiction that is different from the jurisdiction in which the Blood Pact and Security Document were made.

It also includes an event in which the Blood Pact being is badly damaged, or disregarded while the subject is residing in a jurisdiction that is different from the jurisdiction in which the Blood Pact and Security Document were made.

Changes

Changes to the Security Document can only be made if they are agreed by the three Druids who signed the Document along with the subject.

Interpretation

Headings are for convenience and do not affect the interpretation of this Document.

Parties means the parties entering into this Agreement.

A reference to any legislation includes subordinate legislation and all amendments, consolidations or replacements from time to time.

Events of Breach

Event of Breach means any event or circumstance in which the terms of the Document are violated.

In this case, an Event of Breach takes place if the Blood Pact Document is destroyed or badly damaged, or if the signatories of the Blood Pact refuse to carry out its terms.

Signatures

1. Subject

Signed:

Date:

2. Druid

Signed:

Date:

3. Druid

Signed:

Date:

4. Druid

Signed:

Date: